

S O M E

Free Thoughts,

By Way of

*March 19.*  
*19.*  
Censure and Character

Of the Right Reverend the

Bishop of BANGOR'S

A N S W E R

TO THE

REPRESENTATION made against  
Him by the COMMITTEE of the Lower  
House of CONVOCATION.

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By CONTERS PLACE, A.M.

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L O N D O N :

Printed for E. CURLL in *Fleet-street*, 1718.

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*Fourth*

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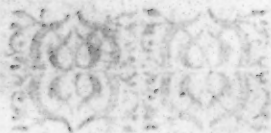
Bishop of BANCOR

# ANSWER

TO THE

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By CONTERS PLACE, A.M.



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## The P R E F A C E.

**I**F any Person thinks that I have treated the Right Reverend the Bishop of Bangor less respectfully than I ought, let him know that I own a Bluntness and Asperity in my Nature, which I cannot file smooth; that Plain-dealing is sometimes the best; that it is in the Cause of my Country attack'd, against private Sentiment, the Aggressor; that there I am no Respector of Persons; that the Superiority is on my Side, since I speak not according to my own personal Meanness, but the Dignity of my Cause and Client; that not reflecting on his Lordship, is severely reflecting on our Religion, on its Constitution, on the Legislature, its Constituters, on the religious Supremacy annex'd to the Crown, on the Body of Bishops, on that of the inferior Clergy, on the whole Nation's establish'd Judgment and Profession: That what would be coarse Usage of another Bishop, is Compliment to my Lord of Bangor; whose Person and Character the less we respect, the more we respect his Doctrine; and the less Credit we give him, the closer we keep to the Law he has prescrib'd. His

## The P R E F A C E.

Lordship has loudly denounc'd the pernicious Effects of Authority ; and ought not to take amiss the Prevention of the fatal Effects of it in himself ; to have his Doctrines stripp'd of the Influences of the Prelate and Party-Champion ; his Person and Character put off, and ballanc'd by the Detection of his Frailties, and his Argument and Cause left to themselves on even Ground for his Readers. I am not, I own, solicitous to please any Man, whom nothing in his Country can please ; who after Favours receiv'd, makes his Acknowledgments by subtle Indignities upon its Religion, and each Part of its Constitution ; that labours to prove the Settlement of our Reformation an Usurpation upon Christ ; our Acts of Uniformity, Acts of spiritual Rebellion ; all the legal Defences of our Church, blasphemous Prostitutions, Sins against the Rights of Christianity and natural Rights of Mankind, unlawful Sanctions ; whose Doctrine is inconsistent with his own Profession, solemn Assent and Consent, and repeated Oaths ; inconsistent with it self ; saying, unsaying, and resaying ; inconsistent with the receiv'd Notions and Practice of all Mankind, as well as Christians. In short, when we are like to have our Constitution over-run by the exorbitant Swellings of a single Man ; 'tis high Time for him to be took down, as well in his own Opinion, as that of others.

Some



*Some* CONTENTS of *the* Bishop of  
Bangor's Preface to his Defence against the  
Representation of the Convocation.

Page 1. **T**HE Representation was the Act of a Committee only, not of the whole Lower House, tho' by low Artifice (falsly so calling it in the Title Page of the printed Copy) Men have been led to think it the Act of the whole House.

*Remark.*] In my Mind, the Bishop had better have let alone this Advertifement of the Petty-Forgery and Imposition of the Representation under a Name of greater Authority than was due to it, whatever there may be in it; for his Lordship thus opening his Defence with it, does not fall foul on his own Practice, designing to expose Persons only by it, instead of confuting Principles and Doctrines, pointing out the Persons of Men, having ever avoided setting such an Example; (Preface a little after) so he must design to affect his Cause by it, and elevate the Charge upon him in the Thoughts of his Readers, by suggesting it destitute of some of the Authority it pretends to; and this is worse again than the other.



For *Quere*, which is the lower Artifice of the two? That of the Representers, to influence their Readers by a Name of greater Authority; or that of his Lordship, who utterly disowning the Argument of Authority, yet catches at the Destitution of it, to detract from the Validity of what is said against him?

'Tis certainly an unfair and artful Colour in a Man, to insinuate the Want of that, as a Defect in his Opponent's Cause, which if it had, he would have thought to go for nothing, and even unlawful to be urg'd. His Lordship knows, had the Representation, instead of being the Act of the Committee, been the Sentence of both Lower and Upper House, the King and Legislature into the Bargain, his Lordship would yet have thought himself never the more bound to be concluded by all the conspiring Powers of his Country, condemning his Doctrine in solemn Form; nor have thought himself, or have others thought his Cause one jot the worse for it: And, indeed, the Cause it self is, that it would have been never the worse; admitting of no *Appeals*, *Judges*, or *Tryals*, all which are *Nullities*, nay worse, *sacrilegious Usurpations*: For my Lord's Cause being *the Foundation of the Gospel, &c.* often declar'd; to be sure, if any must be *an Affair of Religion, essentially such; Matter of Conscience, and relating to the Favour of God, &c.* so subject to no human Decision or Authority. If his Lordship look'd after Victory, he has made a happy Choice of a Cause, which he may defy the World regularly to carry on against him, or try; for, whether there are Judges in Religion, is a Cause that can never be try'd, if Matters of *Religion and Conscience, &c.* are not subject to human Jurisdiction; and this Proposition it self, that they are not so subject,

subject, is it self the chief Point of Religion and Conscience. 'Tis by Supposition a Question by its Nature incapable of Determination: It may be over-rul'd indeed, and so brought to Tryal for Decision; but his Lordship has secur'd himself on that Side, by declaring Authority signifies nothing.

But as he has chose a Cause that cannot be condemn'd, so the Comfort is, on the other Side, it cannot be establish'd; for 'tis of that nice Nature, that should you constitute it, you would confound it, (p. 45.) *I am very free to repeat, that of Judges in the Case before us, there are absolutely none.*

*Pag. 4. My Lord of Bangor no way contributed actively to the Prorogation of the Convocation; but verily believes it was thought proper, out of sincere Regard to the Interest of our Constitution in Church and State.*

*Remark.] Tho' his Lordship did not procure the Prorogation of the Convocation, yet his Lordship, and the whole Nation, is sensible it was procur'd of his Majesty, out of Regard to him and his Cause; and therefore I find Fault with this Passage, because it does not sound well out of his Lordship's Mouth, to say, whatever he thought, that it was thought proper, he believes, out of sincere Regard to the Interest of our Constitution in Church and State; which is,*

1st, A Compliment beyond Modesty paid to himself, to call Regards to him and his Cause, Regard to the Interest of the Constitution in Church and State.

2dly, 'Tis hardly civil to his Opposers, who, if Care of him and his Cause be his Country's Interest,

Interest, are, for the same Reason, their Country's Enemies, with *their* Cause.

Nor 3dly, is it any Compliment to the King and Ministry: To believe that the King means well in every thing he does, is not Loyalty, but common Charity we owe to all Mankind in their tolerable Actions; and to particularize this Belief, and confine it to *this* and *that*, instead of Duty, is hardly Decency, and scarce becomes a Subject's Mouth upon indifferent Occasions; and the Propriety on this Occasion lay on t'other Side of the Question, to whom his Lordship should have left it to have been said: To say, I verily believe the King means well, when he contradicts my private Judgment, and opposes my private Scheme and Interest, has a dutiful and ingenuous Face with it, if it savours not too much of Passive Obedience; but 'tis an odd Time to take, to say another is an honest Gentleman, and means well, just when he is doing me a Kindness; but let his Majesty encourage the Convocation in censuring his Lordship and Doctrines, and then we will give his Lordship Leave to applaud his Majesty's good Intention with Propriety.

Page 6. *The Debate by the Prorogation of the Convocation is taken from the Bar of human Authority, and brought to that of Reason and Scripture, removed from a Tryal by Majority of Voices, (which cannot be a Tryal to be contended for, either by Truth or the Church of England) and brought to that of Argument only.*

*Remark.] Can there be any Tryal (unless by Force) but by a Majority of Voices? Is not a Tryal by Majority of Voices, a Tryal by Majority of Judgments, grounded on a Majority of Reason*



Reason and Argument? Why would he have us think, that our Reverend Fathers in God the Bishops give their Voices blindfold; or worse, from wilful Partiality and Prejudice, that their Bar must be oppos'd to that of *Reason, Scripture, and Argument*? Are not all our Laws, Tryals by Majority of Voices? Is not our Reformation establish'd by the same Majority? How then is this not a Tryal to be contended for by the Church of *England*? Are not our Lives, Liberties, Estates, Souls consequentially, thought to be prudently entrusted to this *unreasonable, unscriptural, unargumentative Tryal*? Nothing is thought too good for it among us hardly that I know, but my Lord of *Bangor* and his precious Cause and Doctrine, that must be try'd at no Bar but his own; that will not allow his Country Right to try any thing, but what he pleases to say is not Religion, &c.

Pag. 7. *I can truly say, I rejoice as sincerely in the Liberty we enjoy in this Nation, when 'tis made use of against my own Doctrines, &c. as when it is used for them.*

*Remark.*] Here's an Instance of Impartiality for you, match me it who can; my Lord of *Bangor* is (I dare be bold to say) the first that ever was as sincerely glad to be oppos'd and contradicted, as comply'd withal; and both the first and last, who being a zealous Lover of Truth, yet is so evenly temper'd and indifferently affected towards it, that he is as sincerely glad to hear it spoke against, as promoted and embrac'd; nay, when that Truth is (as his Doctrine he tells us is) *the Foundation of the Gospel*, and ev'n better than that.

*Note,* Does not his Lordship here seem to prefer the invaluable Blessing, the Liberty of the Press, to any Regards to himself or his *infinitely important Cause*? Does not his Lordship seem to love Dispute better than many others?

Pag. 7. *My Lord claims the common Right of explaining himself.*

*Remark.*] For a hasty Word, indeed, or so, a doubtful Sentence, a passionate Expression or two, so far as a Man may be presumed to have over-shot himself, or there is Room for his being mis-heard, or mis-apprehended, the Candour of Mankind, as well as the Sense of their mutual Infirmities, ought to give him Leave to correct himself, and set right his Meaning: But where Words or Acts are deliberate, repeated, and make a Chain and whole System of the same Piece and Tendency, is a whole Nation, then, to let themselves be explain'd out of their Senses, by any confident Author, who will needs down put them, that there is nothing like what they thought intended by all this, but quite the contrary? Here is my Lord of *Bangor* has publish'd a Book and a Sermon, as one would think, in plain intelligible *English*, tending throughout to represent Christianity as lying among us at a very ungodly Rate; to throw our religious Constitution into more than Convulsions; alarming the Kingdom, which has rung from End to End with his offensive Sallies upon its religious Establishment, and its principal Parts. The inferior Clergy, they draw up a Representation to the Bishops, in order to lay before the King the unworthy Treatment, as well of his Supremacy, as the

the whole outward Order of Religion, from this Episcopal Pen.

After all this, his Lordship comes with his Right of explaining himself; that is, after he has reflected on the Kingdom's Religion, reflects upon their Understanding, and will needs have us believe that there is nothing, no, nothing in all this; that 'tis a mere *Deceptio Visus*, all that we thought had been against the Church, &c. and instead of this, he is all the while zealously promoting her Interests, and doing her Business: Complains of hard Usage, that any should offer to say his *Sermon*, or *Preservative*, have any Thing like Reflection on the Church of *England* in them; and turns so far the Charge upon his Accusers, that they may be try'd by the Articles of their own Indictment drawn up against him. To bring this about, his Lordship new shuffles his Construction; bids one Word advance, makes another fall back; tells us, this belongs to that, and that to t'other; here we stopp'd, but should not, there we did not, but should; here we ought to have distinguish'd, and did not, there we ought not, but did; here was something to be put in, or that should have gone along together; there we should have shut out: And thus, having set all Things to rights, bids us look thro' his Spectacles, and say whether all be not very fair.

Thus, when a Man has publicly abus'd me in twenty Places, the new Way of explaining himself is, to tell me I dream'd; I am a Blockhead, and do not understand Abuse from Civility; what I call Abuse, was Compliment; and that it is I, all this while, who have abus'd him.

There is a Sort of Stuff, call'd, *Elixir Sophisticum*, which Bishops never use; that those who have the Knack of it, will rub out the Sense of



the plainest Sentence withal, and make another Sense appear as plainly, as when with sympathetick Ink one washes out Writing, and makes other Characters rise up under, instead of the Expung'd. Some Peoples Construction puts me in Mind of making up a Piece of Paper, so as to shift Appearances as fast as the Manager's Sleight would have it; now 'tis a Fan, now a Curry-Comb, and now a plain Lanthorn: But this Right of explaining himself, as common as it is, which my Lord of *Bangor* claims for two whole Books, and had need to do it for the third, which he calls their Defence, himself will not allow Dr. *Sherlock* for one single Passage, Pag. 250. *I shall shew that this Declaration in his Sermon was not intended in any such Sense as he now would have the World understand it; and this at the Hazard of the great Presumption of understanding his Meaning better than he himself, &c.*

Upon the whole, either the Bishop of *Bangor* has the hardest Fate that ever Mortal had, to be mistaken in so many Places, concerning so many Points, by so many thousand People concurring in the same unfortunate wrong Acceptation of his Words designing no such Matter: Or, on the other Hand, he treats the poor Members of the Establishment, like a Company of Ideots, that do not know what's what; so that whilst he is notoriously sapping their Constitution before their Faces, yet thinks he plays his Game so cunningly, that nobody must see it, or dare to say so; and if they do suspect what he is a doing, he cries out, *O! the Devil, and Popery!*

Pag. 10. My Lord promises to produce a Cloud of Witnesses, Writers of the first Form, to confirm his  
<sup>2</sup> Doctrine,

*Doctrine, viz. all those who have writ against Popery with any Reputation or Success, (p. 280, Def.)*

*Remark.]* I know not whence his Lordship's Cloud will arise; but from my own little Stock of Observation, I will produce an opposite Cloud as big; and from the Writings of *that same all, who have wrote against Popery with Reputation or Success*, as far as I could come by them, will show, that *the Catholick Church is infallible*; and evince, that Christians, so far as they are Members either of the Catholick, or any particular Church, are so far both outwardly, as to Mode of Worship and Discipline, and inwardly, as to Judgment practical, and express'd in the Conduct of Life, subject to Authority and Jurisdiction without themselves; and that the State of Christianity is almost entirely social and political.

But least any should think his Lordship inconsistent with himself, in producing these Authorities contrary to his Doctrine, his Lordship takes Care to acquaint us above, *That it is not to induce any Person to think the better of his Doctrine, for he disdains their Authority as to his own Part and Cause, but to show those who have an Opinion of such Argument, that he is not alone, (ib.)*

So that notwithstanding my Lord's quoting of Authors, future Writers may take Notice, 'tis out of Fashion with Court Divines; and if the Trade goes on, the Reverend Lumber the Fathers stand fair, the best of them, to be sent to the Tower for Cases for Cartrages.

Pag. 14. *My Lord declares to the whole World, that he has used his best Endeavours to serve a Cause, on which the Gospel, the Reformation and the Church of England, as well as the common Rights of Mankind, entirely depend.*

*Remark.]*

*Remark.*] Here are three small Things depend on his Lordship's Cause, which let us consider particularly, 1st, but *the Gospel*; 2dly, *The Reformation, and Church of England*; 3dly, *The common Rights of Mankind*, and entirely too.

First then, *The Gospel entirely depends on his Lordship's Cause.*

If the Gospel entirely depends on his Lordship's Cause, I may add, that his Cause depends almost entirely upon his Lordship; consequently, the Gospel, at present, entirely depends on my Lord of *Bangor*; and our *English Hercules*, instead of the *Romish Atlas*, has now the Christian World upon his Back; and proves, at last, *the Rock on which Christ has built his Church*, and not the old Bully Rock of Rome, St. Peter's Successor.

'Tis a Piece of *Turkish Philosophy*, that the Earth is born up by a great Elephant, that Elephant stands upon a huge Tortoise, and so forth. We can match their Philosophy with a Piece of as good Divinity, and tell them again, that Christianity depends on the Gospels, the Gospels they entirely depend upon a certain Gentleman's Cause now in Debate in *England*, that this Cause depends on the Motion of a Goose Quill in that Gentleman's Hand, that the Motion of that Goose Quill entirely depends on the Workings of a Maggot in his Head, that this Maggot was engender'd from Party-Heat and Excrement, by which he is fed; as fair a Genealogy as the *Æons of Valentine*.

My Lord himself may, perhaps, know how to make it out, that *the Gospel entirely depends on his Cause*; but he should have consider'd his Friends, and not put them in such a Sweat for him, as they



they must be, to hear him talk at so seemingly wild and extravagant a Rate.

I hope, when my Lord cools upon it, and comes to himself, he will publicly retract this Passage.

Is it a light Thing, to withdraw all the divine Evidences and Supports, Providences, Promises, and Assistances, from under God's eternal Truth, and revealed Proposition of the Terms of Mankind's Salvation and Redemption, by which they are establish'd durable as Time, and lasting as the Pillars of Heaven, and say they depend, and *entirely* too, upon *my Lye*, (*Rom. 7. 3.*) and to affirm this, without producing any Authority or Commission from God, by which he has made it so, or bound Men either to profess, or so much as know it is so? That there should not be one Word in Scripture, or Creed, of this mighty Cause on which *Christ Jesus* himself stands, as his Foundation.

*Quere*, Whether this is not doing with a Witness what his Lordship so declares against, *pag. 90.* putting *Mens Salvation on a Nicety, and Trifle* — laying such a Stress upon what can never be prov'd; upon what our Saviour never laid any Weight upon; upon the Dreams and Inventions of Men, which they cannot prove to be at all, and which our blessed Lord, in the Account of the Matters on which Salvation depends, never once mentions; nor any where else.

Secondly, *The Reformation, and Church of England entirely depend on my Lord of Bangor's Cause.*

*Remark.]* Now cannot I, nor thousands more of his dull Countrymen, to be sure, imagine which Way this Reverend Person will make it appear, that the Church of *England* entirely depends on his

his Cause: By the Church of *England*, to be sure, his Lordship means fairly the Profession of Christianity, and the publick Exercise of Divine Worship, establish'd by the Laws of this Kingdom; which may be, I think, resolv'd into, 1st, the *Materia Credita*; 2d, the *Materia Practica*; 3d, *The Profession of these*; 4th, *The legal Sanction or Constitution of them*. Now, let but his Lordship make it out, how any one of these does depend on his Cause, and it shall serve the Turn, and we will abate him his (*all*) and (*entirely*) which should be prov'd to make good his Word.

1st, *The Materia Credita*; does it entirely depend on his Lordship's Cause? Are the 39 Articles therefore true, or the more so, for what my Lord of *Bangor* says? Is his Doctrine laid down as the Foundation of those Articles, or is it one of the Number? Or any where in Catechism, as necessary either to be believ'd on its own Account, or as adding Strength to the Church's Doctrines?

Or Secondly, Does the *Materia Practica*, that is grounded on the *Credita*, entirely depend on his Lordship's Cause? Does *the Liturgy*, that is, *Cannons, Discipline*, stand on his Cause? Do the Powers and Jurisdictions, vested in the Church-Officers, by which the Members are digested and actuated to the regular Discharge of Divine Worship, and the Duties of their Ecclesiastical Relation, owe themselves to his Lordship's Cause, as their Foundation? Alas, these are some of the Reams of Antichrist, that his Cause wants to abolish.

But, Thirdly, Does the Profession and Use of the Church's Doctrines, or Form of Worship, depend upon this Cause of his? A Right, indeed, not to be, or profess one's self of the Church of  
*England,*

*England*, or any other Religion whatsoever, may be said to depend on his Lordship's Cause, but it positively makes Men of none; that we are not Papists, is the utmost my Lord contends for, as owing to his Cause; but as it gives no Determination to Men to be of any one Religion more than another, nor Right of belonging to one Church more than another, so that we are Church of *England* Men or Protestants, more than *Turks* or Heathens, is no Thank to his Lordship's Cause at all, on which every other Religion depends as much as the Church of *England*. My Lord's Cause quits them from Obligation to be of any particular Religion, and then leaves Men; and does no more towards the Church of *England's* being, then towards its not being; and just as much as Men's being something, entirely depends on a Right of not being oblig'd to be any thing, so the Church of *England* depends on his Lordship's Cause.

Fourthly, The Church's Sanction and legal Establishment his Lordship will not pretend depends on his Cause; and 'tis well they do not, for then we know what would become of them; and that Way, indeed, the Church's Establishment does depend on his Cause, that is, if he carry his Cause, God b'ye Church; her Constitution being what (out of his great Zeal and Affection to her) he would strip her of. Yet this is an essential Part of the Notion of the Church of *England* in fair and honest Meaning, by which is intended Religion, as establish'd among us by Law; in which, not only the Matter constituted and profess'd is included, but the Laws constituting, or the Constitution itself, without which, whoever speaks of the Church of *England*, means weakly or subdolously; and whoever pretends to



be serving the Church of *England*, and yet talks against these Laws, that are her Form-constitutive, let him masque his Soul under what pious Pretences he pleases, and blind us with specious Shews, is, at the Bottom, an Enemy to that and his Country, if being an Enemy to its religious Constitution, makes any Man so.

Without its Establishment by Law, a bare Consent of professing its Doctrine and Worship, might entitle it to be call'd *the Church of England*; but the Acts of Uniformity, and its legal Securities, are that by which the civil Community asserts it to be her own, appropriates it to her self, and seals her Amplexation of it to, and in Distinction from, all Mankind, by such Acts testimonial, as create, and naturally flow from, a Sense of Property, the first of which is fencing round, such as best express Care, Esteem, and Conviction of Judgment, of the Lawfulness of which, more hereafter.

And you, my lov'd Countrymen, let not the old Farce of the *Trojan Horse* be play'd over upon you, as to your Religion, by pulling down your selves, its Walls, to let in you know not what *Monsters*; nor suffer your *Jerusalem*, built as it now stands something like a City at Unity with it self, by lying Words, and counterfeit Theology, be canted into a *Babel*: Nor be so wire-drawn by Subtilties of Argumentation, as to be untaught the first Law of Nature, *viz.* that of Self-preservation; and made to believe, that your Church only, of all Beings, has not the Right of Self-Defence; that it is a Sin to secure what you approve, and that you may use the Power that God puts into your Hands, to encourage any thing but what is truly good; that you may oblige your Children to any thing but to

be religious and serve God ; that you may discourage any thing but Doctrines of Damnation. Your Church, as it stands constituted, has approv'd itself an impregnable Fortrefs against Popery's open Violences, and has been watch'd over by miraculous Providences against its Treacheries : *The Rain has descended, the Floods come, and the Winds blown, and beat upon this your House, and it has not fallen, which shews it founded on a Rock ;* and you and its Adversaries, Popish and Fanatical, are reduc'd to despair of its being otherwise pull'd down, than by your own infatuated Hands : By hearkening to the novel Schemes of upstart Architects, that needs will strengthen it by Demolition ; perswade you that Churches are strongest without those unlawful Things call'd Walls ; that Christian Communities, like old *Sparta*, ought not to surround themselves with any Defences, But you, my Friends, stand so much the faster to your Constitution, by how much the more busy you find the suspected Tongues of wily Insinulators to overthrow it. Nor absurdly sacrifice an Ox to the Daughter of a Fly ; but instead of repealing any legal Defences and Encouragements of your Church, rather *walk about Zion, and go round about her, tell the Towers thereof, mark ye well her Bulwarks, consider her Palaces, that ye may tell it to the Generation following.* Recommend your Piety to your Posterity, and your Zeal for his Worship to Christ, by employing (if any thing is yet lacking to the Securities of it ) the Powers his Providence enables you withal, to its still farther Defence, and greater Encouragement.

Thirdly, *The common Rights of Mankind entirely depend on my Lord of Bangor's Cause.*

*Remark.*] These Rights being distinguish'd from the Gospels and Religion, how came they here? I thought we had been in the midst of Christianity, talking, at least, of Religion; and here we are rambled God knows whither, into the Commons and Wilds of Nature, of a sudden. But my Lord's Cause, it seems, is a wide Cause, the Christian World is not big enough for it; but all Religions, and Men without the Bounds of all Religion, are admitted to a Right of Clientship under him.

Well, but which are these *common Rights* of Mankind? Why, Rights of the Christian Church, to be sure, tho' not relating to Church or Gospels. His Concern for them he expresses again, (*pag. 2. Def.*) tho' he is not pleas'd to give us a Particular of them. What one of them is, he at last acquaints (*pag. 184.*) *The natural Right of Men to the Capacity of serving their Country in Offices, till they have forfeited it, by Professions and Practices directly and absolutely inconsistent with their Country's Safety.*

*Ibid.*] *As far as my own Conscience is concern'd, I could as soon join in incapacitating such Persons from the Exercise of any honest Trade, &c.*

So that leaving the Kingdom of Christ and all that, my Lord and his Cause are now canvassing Elections for Parliament Men, making *Jews, Turks, Infidels, and Hereticks, Judges, Lord-Mayors, and Ministers of State, and so forth.* That this may depend on his Lordship's Cause, I will not dispute; but I do say,

1st, That what his Lordship calls, a *common Right of Mankind*, if this be one, is not so, if by common, he means natural, as elsewhere he expresses it.

2dly,



2dly, Were it such a Right, yet it is fairly forfeited, according to his own Terms of Forfeiture, by *Professions and Practices, &c.*

And 3dly, That what his Lordship's Conscience starts so back at and abhors from, *viz.* incapacitating such Persons, not only from Offices, but honest Trades, &c. is so far from a natural Wrong, that 'tis the daily Practice of ours, and all Communities.

1st, What his Lordship calls *common*, that is, *natural Right of Mankind, to the Capacity of serving their Country in Offices*, is not so, nor any Right at all; it is not natural, because Society and Government itself, in his Lordship's Account, is not natural, but from compact and human Institution. And how can a Man's Right to particular Privileges in Society be natural, when he is not naturally a social Creature, at least, Nature gives him no Right to Membership in any particular Society, but upon positive Terms of Admittance, much less can Nature give him Right to the choice Advantages of it?

Nor has any Man a civil Right to Capacity of serving the Community in any Office whatsoever, nor other than on those Terms the Community thinks fit to grant it upon. On the other Side, the Community has a Right to be serv'd by him in Office, how, or when, or not at all, as it sees fit, and can put the Way open to his doing so, under what Limitations it pleases; otherwise, he does not serve his Country, but himself; he serves not his Country, but his Country him, if he is Judge of the Conditions upon which his Country will be serv'd by him: a Man, on his Part, has neither Right to serve, nor Liberty to refuse doing it, the Terms of his doing which, is wholly in the Community;  
with

with whose Conditions of being serv'd in Office if he will not comply, instead of his having any just Cause of Complaint against his Country, as depriving him of any Right, his Country have great Cause to charge him with Failure in Duty, for which it has Right to fine or inflict such Punishment upon him as seems meet for Contumacy; and if he likes not the Community's Terms of Capacity for Office, his Country uses him well, if it grants him Leave to pack up his Awls and go elsewhere, where he can enjoy Posts and Preferments on easier Terms: But for a refractory Sett of Men, that harbour Monsters of Opinions in their Bosoms, the Pests of Christianity, and Bane of the Constitution, both civil and religious, that protect and fattens them; to keep clamouring at the Society because they cannot rule the Roast, but just on what Terms themselves prescribe; and a Christian Bishop to put himself at the Head of this irregular Crew, to help to quarrel with the Legislature of his Country, for suffering Regularity to have some Recompence, and Compliance with their Laws and Constitution to be encourag'd with some few Advantages essential to its Safety, is a fine Cause for the Gospels to depend on.

How can Men be said to be depriv'd of the Right of Capacity to serve their Country in Offices, when the Terms of Capacity are the same to all? When the Community leaves the Terms of Capacity as free to them as others, how are they depriv'd more than others? Yes, you will say, they are depriv'd of the Right to the Capacity, because the Terms happen to be such to them, which they cannot comply withal, and which ought not to be impos'd.

To make this Mens accidental Non-compliance with the Terms of Capacity to Office, a Bar to Right, and a Wrong to them from the Community; one of these two Things must be suppos'd, either, first, a Want of Right in the Assignment of Capacity, or 2dly, a Want of Lawfulness and Justice in the Terms assign'd; for if the Legislature has Right to assign Terms of Capacity to the Members; and if the Terms are in themselves just, how are the Members wrong'd?

Now, First, That a Community has Right in general to assign Qualifications, or Terms of Capacity, is plain from the Practice of all Communities, in none of which, I believe, all Things are best absolutely free to all; there is hardly a Trade, Art, Profession, or Office, on which some Capacity or other is not impos'd, to which those must submit that will have a Right to it; and as skittish as his Lordship's Conscience pretends to be in flying back from incapacitating Men from honest Trades, &c. but upon the Community's Terms, yet there is nothing in the frightful Conceit. Does the Community do wrong, because it will not allow a Man to be Shoo-maker, unless he will comply with the Capacity of serving an Apprenticeship? Is it a Bar to natural Right, that one cannot be a Lawyer, Clergyman, &c. or be of what Profession he will, unless he will submit to such Terms of Capacity as the Society has thought necessary? Is any Man's Right lessen'd, because he does not care to undergo the Terms? Well then, the Community has a Right to assign Terms of Capacity, and so far all is well; and no Cause of Complaint, because Men are oblig'd to qualify themselves, before they can have Right to serve, whether the Community, or themselves, in any Way, down to the lowest



lowest Trade. Now let us see whether the Terms of Capacity complain'd of, as to Office in particular, are just.

The End of all Terms of Capacity is, that the Community may be well serv'd by its Members in their several Stations; the Reasonableness therefore of the Capacity, whether to Trade, or Office, &c. lies in its Aptness to answer its End, and secure to the Community that Part of the publick Good, which the several Services of its Members, in their several Ways, ought to contribute. According therefore to the several Natures of what is exercis'd, it requires Probations of different Kinds; of some, those of Ability, of others, those of Fidelity, of others, Tests of Rectitude of Sentiment, and such Acts as are Argument of a religious Mind and Life.

Of the Propriety of each Qualification to the Business 'tis apply'd to, the Community is Judge, not the Members, for then would they be Judges in their own Cause; whether Terms of Capacity answer their End, or not, is no Argument against the Justice or Propriety of Imposition. As 'tis no Argument against 'Prenticeships, that many are bound 'Prentices that know nothing of their Trades; nor against Testimonials of Learning, by taking Degrees in the University, or those of good Life afterwards, in order to the Ministry; because, after all, a great many are still ignorant and debauch'd. It is enough, that those who have the Right of Assignment, have chosen them as the best and most likely; that they have a natural Aptitude in them, and Correspondency to their End. When bodily Ability and Dexterity is requir'd, an Apprenticeship is a proper Term of Capacity; where Learning, and  
mental

mental Improvement, being at the University, or Inns of Court, and there taking Degrees, or being call'd to the Bar; but what then? Shall the Community, having Right to assign Terms of Capacity, take Care that not so much as an Awl or Hammer be put into improper Hands, and neglect its Exercise in that which is all in all, Offices and Trusts of Power? To secure their Fidelity, and discharge to her Advantage? And what Tests or Terms of Capacity shall she here demand for her Security, but those of Religion? Other Tests are as inept here, as these needless, where only Ability of Body is requir'd. What can she require more effectual to secure Fidelity to her Interest, than the strongest Evidences of a religious Heart and Life? Than a Profession of those Truths she believes of the last Importance, to lead a Life acceptable to God? Than an Agreement to that Form of Worship, which she has approv'd as the best? Than the Argument of a godly Life, instanc'd by the highest Act of Christian Devotion, the Holy Sacrament, receiv'd according to the purest Pattern of divine Institution? To which Right of Capacity for Office he that will not comply, forfeits it, by the Bishop's own Confession; *by Profession and Practice, directly and absolutely inconsistent with his Country's Safety*, because he agrees not to that Qualification rightly assign'd, which the Judgment, by which he ought to be concluded, has establish'd, as necessary to his Country's Safety; and has determin'd the Forfeiture, justly ought, therefore, to be incurr'd upon; and to say as my Lord does, that it keeps out *honest and sincere Men*, (tho' Men ought not to be thought the more honest and sincere, for not receiving the Sacrament) is the best Argument for it: Those honest and sin-

cere Men, were the very Men design'd to be kept out; it could not be imagin'd to keep out Atheists, &c. and if it kept not out Men of some Principle, it could keep out none.

Are the Rights of the Subject more sacred than those of the Crown? Yet the Regal Office has itself the Right of Inheritance limited to religious Capacity of being of the Communion of the Church of *England*. Is the Wrong greater to the Subjects, to have their Right to Capacity to Office dependent on the same Capacity with their Prince? Can the Community do more wisely then entrust itself to those whom it thinks believe in God most truly, and worship him most acceptably? Can it resolve better, than that no Man shall have Post of Honour or Influence, unless they give what it thinks the substantiallest Testimonies of Christian Devotion, by the highest Act of Christian Worship?

Some





*Some free Thoughts, by way  
of Censure and Character of my Lord  
of BANGOR's Answer to the Re-  
presentation, &c.*

**T**HE following Thoughts concern either  
1st, the Rhetorical Character of his  
Lordship's Discourse; or 2dly, the mo-  
ral Temper or Spirit appearing in it;  
or thirdly, the doctrinal and argumentative Cha-  
racter.

The common Foundation of his Lordship's  
scriptural Vices in this Piece, is the *vinci nolens*,  
to speak in *Horace's* Phrase; or, false Imagina-  
tions, bred from a natural Consciousness of Vir-  
tue and Vigour, that first puts Men on Things  
arduous, and then betrays them into Pertinacity,  
from a Disdain to submit, and seem worsted;  
and unless guarded against by superior Degrees  
of Prudence and Judgment, is apt to make Men  
impertinent and troublesome, by its Effects, such  
as is,

First, Multiloquy, (*μυετολογησις*) that in, Incon-  
tinence of Speech, which, in female Debate, we  
call *having the last Word*, when People leave not  
off when they have said enough, but multiply

Words beyond Necessity : And, really, I think his Lordship's Answer is a little touch'd with this Blemish, his Sections themselves are more than needed. After he has been happily deliver'd of a Section, in which he has sufficiently done the Committee's Business, by a kind of Superfeta-tion, several others are begot upon it, by Way of *Examination* and farther *Observation*, &c. as an After-birth ; which, had it been consistent with his Lordship's Ease and Safety, several of them might have been spar'd, without Damage to his Readers or his Cause ; but my Lord, for sure Work, is for killing his Enemies after they are dead.

Then, his Sections themselves are too much, I think, distended ; and had some of them been shorter, they had been better. So that though there is a great deal of handsome Come-off, clean Evasion, dextrous Disentanglement ; and his Lordship, like a masterly Disputant, shows a great deal of fine Play, Rhetorical and Logical, splits a Hair, where it helps him to come off, takes Advantage of each Slip of his Adversaries ; yet 'tis too much on't, and he over does ; so that his Sections, some of them, grow tedious and heavy upon Hand, and makes one count forward, to see how many Leaves to the next baiting Place. He draws all too large ; his Instances are apt enough, but he drives them on too far into Particularities : He is a very happy Putter of Cases ; but he is too often at it, and too circumstantial : As in that of my *Lord Lieutenant of Ireland*, to prove that no Body have Right to interpret Scripture so, that any Body is bound to hearken to it ; and shew, that it is impossible for Christ, without dethroning himself, to appoint any Plenipotentiary or Embassador whatsoever,

soever, that can have Credentials from him ; so that they whom they treat with, are oblig'd to think any Thing Rule on Christ's Part ; but if the least Thing wants to be determin'd, Christ must come himself, if he would have it done, which he neither does, nor will do. The like, when to justify his saying there are no Judges in Religion, he rings Changes of the Meanings of the Word Judge ; how *every Man is a Judge, and no Man a Judge* ; and Doctors are Judges, tho' Judges no Doctors, &c. and so forth, tending to the laudable Art of Equivocation.

Then his Lordship is good at telling what others may and must say ; but his too smart Declamations, at last, between a Papist and Protestant, are, I think, run considerably too much out into Length.

But when all is done, he is the best Orator that carries his Cause. A great Part of the World judge of Reply by Quantity more than Quality ; *let him alone ; if there are never so many of them, he'll give them as good as they bring ; let them say one Word to him, and he is able to give them two for it.* He that appeals from the *unreasonable* Bar of the Bishops of *England*, to that of these vulgar Judges of Reason, best secures a Verdict, by saying a great deal.

A second Effect of the *vinci nolens*, is *Battology* ; and his Lordship has not wholly escap'd this, for giving us first his Doctrines and Arguments in Diffusion ; this forces him upon several After-Troubles, of *Recollections*, and *Recapitulations*, and *Reductions*.

First to *Principles*, and then to *Proposition* ; so that we have the same no less than four Times serv'd up to us under several Forms of Cookery. But proceed we now,

Secondly,



Secondly, To the Censure of the moral Character and Temper of his Lordship's Defence; which is *Partiality*.

The *Servus Servorum* has not made a greater Rattle in the *Gallican Church*, with his *Bull Unigenitus*, than our modest Bishop has in ours, with his *Preservative* and Sermon. Those that accept not the Pope's Constitution, are not true Catholics; those who receive not our Prelate's Doctrine, he repeatedly pronounces, *Enemies to the Reformation*, no true Protestants. The Roman will have his Bull equal to *Canonical Scripture*: *The Gospels entirely depend on our Bishop's Doctrine*, (*Pref. p. 14.*) St Peter's Successor's Bull is *de fide*: St. Peter's Poor that was, makes his Doctrine to be *supra fidem*, the very *Essence of Christianity itself*, (*p. 340.*) the very *Essence of all that is good in God's Eyes*, (*p. 341.*) As to *Infallibility*, we are not behind him; if he has the Name, we have the Thing. He cries, he is infallible, yet blunders every Day; we say, we are fallible on our Side the Water, but never mistake. His Lordship is always in the Right, without so much as being once in the least Particular in an Error; his Opponents are no less every where in the Wrong, having not so much as one lucky Hit to speak Truth, unless when once they thought they had spoke what was all wrong, (*p. 108.*) saying, *There is an End of all Church Authority, &c.* there jumping at it, he closes with them with, *he owns — he likes — he is pleas'd, because there is an End of what there ought to be an End of.* Were his Lordship inspir'd, he could not carry a more unerring Pen. Was ever so extraordinary a Case heard of, a suppos'd Criminal, accus'd as an Enemy to his Country's Laws and Religion, not only proves himself a Friend to it by each Article of the very Charge

Charge against him ; but his Accusers, and those who should have been his Judges, guilty themselves of the several Articles of Charge : The Prisoner acquits himself, whips upon the Bench, tries Court, Jury; and Judges, and finds them guilty of his own Indictment. This is carrying the Thing too far ; had his Lordship own'd himself, here and there a little, to have been like other Men, and to have said, if not what he should not, yet how he should not, it would have look'd never the worse for him ; did he credit the Representers now and then with a small Point, or so, that he own'd some Truth and Justice in, it would have made for the rest of his Defence : But no, when the Word is once gone out, nothing but an universal Superbium and Rectitude from End to End, so far as I see, will do. The Passages the Representers pick'd out, to be sure, look'd the most ill-favour'd and exceptionable of any thing in his whole *Preservative* and *Sermon* ; yet see the Luck on't ; the very worst of these, down to a Clause, nay Word, prove Jewels, Truths of infinite Value ; not a Tittle of them to be gone from, but the Reformation and Gospels are at Stake. Was there ever such a Sett of numb-skull'd Divines, who, having a Mind to pick Holes in the Works of this great Divine, and two such large Fields for it, as the *Preservative* and *Sermon* ; could pitch upon nothing to find Fault withal, but the very Cream of Christianity, and very Essence of Protestantism ! From End to End, all is Gospel on my Lord's Side ; all Popery, Priest-craft, religious Slavery, and bouncing in upon Christ's Kingdom, on t'other. You may know how each Section ends, as well before you read it, as after : The Committee are thrown on their Backs, and my Lord

know

goes

goes off crowing ; and as my Lord seems resolv'd how each Point of Debate should End, before he begun, so he might as well have titled his Sections thus,

#### SECT. I.

The Committee cannot understand me, but I take them very right.

#### SECT. II.

The Committee are in the Wrong, and I in the Right.

#### SECT. III.

I am still more and more in the Right, and the Committee more and more in the Wrong.

#### SECT. IV.

Instances, and farther Observations, how the Committee are in the Wrong, and I in the Right.

And so to the End of the Chapter. As his Lordship hopes for farther Matter of Triumph from them, and invites them to it, (*Pref. p. 7.*) he ought to have kept up their Courage, by letting them now and then have a little the Advantage ; as Rooks draw in Bubbles, by now and then a small Game given them : But at this Rate, he will loose all his Customers, and may write by himself ; 'tis heartless contending with one, who allows no Umpire but himself ; and will squabble for ever, unless you say he is uppermost.

Then again, supposing my Lord should be in the Wrong ; not that he really is so, but for Argument Sake he only supposes it ; what would



would be fundamental Error in another, and damnable, (so far as he allows simple Error to be so) yet is nothing, hardly a Fault in him. An Instance of this he gives us in the Case of his own mighty Doctrine, which is the very Essence of Protestantism, and of all that God loves; the Rejection of it is Popery; the Censure of it affects the great Author and Finisher of our Faith himself, (p. 280.) Yet if he has erred in laying down his main Proposition, then the Ground-work of his Doctrine and Positions would be faulty; and if this could be prov'd, all the Crime upon him would be, that he has drawn Consequences justly from a wrong Principle. But if he has drawn Consequences which do not justly follow from the Principles he has laid down, if this were prov'd, it would be only a Failure, common to him with every Writer, in some Instance or other.

How impartially his Lordship here softens the imaginary Error in that in himself, with a *But*, and an *Only*, and a *that's All*, which he so blackens and loads in others, is grossly visible.

Is my Lord charg'd with giving Offence? (p. 3.) O! is that all; giving Offence is far from being a Taken of Error, or ill Intention, (p. 4.) and if that will not content you, he throws himself into such Company, that fetch him out who dares for it? *Christ, Apostles, &c.*

His Lordship must be sensible, that this is a very slippery Apology against the Guilt of giving Offence; in *Christ* and his *Apostles* we are secur'd the Offence was not given, but taken; and it was then Time for him to have pleaded their Protection, and coupled his Behaviour with theirs, when he had given us the like Security; without which, his Plea allow'd, opens a fatal Sanctuary to all ill Practices.

The 3d Part of Censure concerns his Lordship's Doctrines, Cause, and Argument, on which I charge *Inconsistency* and *Weakness*.

And here first, I strike off (as going for nothing) all *Callings to the whole World*, or God to witness, all *Declarations whatsoever*, of the wonderful *Nature, Truth, and Excellence of his Cause*, and of the *Purity of his Design and Intention*; as first, by his own Doctrine going for nothing, having the Nature of *Authority*; and secondly, as to his Intention, admitting it to be compurgative, as to himself, yet still 'tis nothing to us; for that his Lordship intends the Glory of God and Good of Men, by his Doctrines, may be so much the better for himself, but ne'er a Whit for us. If I am murther'd, 'tis all one to me, whether he that did it meant me Good or Harm; my Case is the same, if a Saint gave the Death-Wound, as if a Russian. If my Lord's Doctrines tend to dissolve our Establishment, and confound our Church, his Lordship's pious Intention is no more Comfort, than if it were permitted to be done by the Pope or Devil. And 'tis in vain for his Lordship to carry us into Consolation by his holy Purposes, since, be they what they will, we see the Uses they are put to; to consecrate black Bills for the Dissolution of our Ecclesiastical State, and Acts of Uniformity, as the Pope does Daggers for the Murther of Heriticks, and sanctify the Introduction of Religious Confusion.

The World makes no Secret of his Lordship's Design; nor do I see why I need be shy of it, Since his Lordship himself is pretty open in it. Some worthy Patriots think it proper to have the legal Supports withdrawn from under the Church; whilst they work it with the Legislative,

his

his Lordship's Cue has happen'd to be to furnish Reasons and Scripture for the good Work. His Lordship's Defence is to keep all easy, and dispose to undergo the Operation with Quietness, as a kind of, *Come, come, it will do you no harm — Let God alone — Churches should have no Props — All Hands off — It will stand the faster, the less you hold it up.*

For Proof of the Charge of *Inconsistency* upon his Lordship, I beg Leave to set in order before the World the *Oaths* his Lordship has taken, and the *Assents* that he has given.

First then, this Right Reverend Person has voluntarily subscrib'd, solemnly given his unfeigned Assent and Consent to the 39 Articles of Religion, the Common-prayer, &c. This Assent and Consent, &c. his Lordship gave according to Integrity, and good Conscience, viz. 1. According to the Tenor and commonly-receiv'd Sense of the Words; 2. According to the known Intent of the Imposers; 3. According as the Law for it requires, that is, absolutely, and not even with this Restriction, *so far forth as they are agreeable to the Word of God, or the like, (Comp. Incumb. Chap. 15.)*

Within the Compass of this Assent is this Proposition (*Art. 20.*) *That the Church has Authority in Controversies of Faith.* Authority, his Lordship himself understands to signify an Inequality and Superiority of Power and Influence, not Swasory and Argumentative; and Faith imports Matter Doctrinal, to be believ'd in order to Salvation, the Favour of God, &c. internal Principle, not Externals, so, in his Lordship's own Sense, properly Religion.

The Oath of Supremacy which his Lordship has taken, as well before as since his declar'd



Illumination, and Conversion to his Principles, his Lordship, to be sure, took also fairly, that is, according to the known Sense of its Terms, according to its End and Design, according to its Name and Nature.

The Title given this Oath is, the Oath of the King's *Ecclesiastical or Religious Supremacy*, in Distinction to any Power he has in Civil.

The Term *Supremacy*, I presume, his Lordship will allow to amount to an Eminence of Power above others, at least, to something beyond Equality. *Ecclesiastical*, at least, *Religious*, does signify belonging to the Church, and *Religion*, properly so call'd.

So that the Bishop has over and over sworn, that the King has a very great Power in what is properly call'd *Religion*.

The Sanction also, and Constitution of these Tests, his Lordship, by Compliance with it, implicitly own'd to be lawful, and not in itself sinful; nor would he have put his Seal, by agreeing to what's such.

Thus far, then, his Lordship has sworn, and said, and lives to this Day in the unrenounc'd Possession of the Fruits of it. Here is once.

Under the unretracted Profession, and unrenounced Possession of the Effects of this Oath and Assents, we meet his Lordship in a Piece call'd, *A Preservative, &c.* and a Sermon, talking, as one would think, inconsistently with them, reflecting, not only on the Truth of the Matter sworn and assented to, but on the Requisition and Constitution it self. He that gave it under his Hand, declar'd before God and a thousand People, again and again, that there is an Authority, as well in the Catholick Body of Christians over the Members, as in each particular Body of Christians,

stians, the like in Matters secondary, and essential to their several Constitutions; now tells you there is no such Thing as Power in Religion: He that swore the King has a mighty Authority in Religion, now tells you he has no more than any other Body: That the King is really no abler than the lowest of his Subjects, in Religion, only the Law, by what it calls his Supremacy, has set him upon higher heel'd Shoes, which 'tis unlawful for him to wear, and which he would not, were he not forc'd to it, as uneasy, and wronging his Conscience, (p. 258, 259.) tho' he has sworn to his Power to assist, defend all Jurisdictions, Privileges, and Authorities, granted or belonging to the King's Majesty, or united to the Imperial Crown of this Realm. (Oath of Suprem.) And by some Words that pass between Christ and Pilate, about those Matters upon his Tryal, he proves the Acts of Uniformity, &c. in England ought to be repeal'd. This is twice.

Again, his Lordship represented, as having bolted these and a great many odd Things against the settled Order of Religion among us; in this his Defence endeavours to smooth up his Meaning; and, so far as I can understand him, to clear, as from an Aspersion, what he had said, from carrying any thing designedly reflecting on, or detrimental to, the Church of England. To this Purpose, his Lordship intersperses frequent Professions of the Innocency of his Intention, as one would imagine.

Such are,

Pag. 7.) If I can prove that no Doctrines or Positions of mine have any Tendency to shake or subvert any Government or Discipline ever claim'd by the Church of England, truly so call'd.

Pag. 25.) If in the Christian Church there be an Authority in Superiors, which is not absolute, &c. I am, notwithstanding any thing I have said, as much at Liberty to declare for it, as themselves.

Pag. 117.) Consider, whether my Doctrine, or the Claims opposite to it, be of most Service to the Interest and Glory of the Church of England?

Pag. 118.) Here is a Justification of the Protestant Church of England — of the good Effects of my Doctrine upon it.

— My Doctrines — are so far from being injurious to the Church of England — that they are the very Foundation on which it stands — so necessary to its Continuance, that without them it is impossible to defend its Cause.

Sect. 26.) — My Principles are so far from being destructive to our Protestant Church of England, that it is built upon them.

Chap. 2. Sect. 2.) I was so far from intending hurt to the King's legal Supremacy — that in preaching, I never thought upon it once — if any of the Words of Christ should plainly contain in them something inconsistent with what the Powers of this World may have claim'd to themselves, the Charge must lie against Christ himself — not —

Pag. 149.) My Argument, I acknowledge, is drawn from the very Essentials of God's Worship, and true Religion; but that it was intended to conclude against encouraging Religion in its Essentials by temporal Rewards, I deny, because I know it was not.

Pag. 297.) I have not hurt the Authority of the Magistrate, but supported and defended it.

In these and other Places, his Lordship removes from himself all Intention against the Church of England, and Supremacy. So this is once, twice, thrice, and yet his Lordship, (the Reader will observe in the following Passages remark'd upon) after



after all, undoes all the Pains he had been at to vindicate himself, and grossly falls foul both upon the Constitution of the *Articles of Religion*, *Acts of Uniformity*, and *Supremacy*.

## R E L I G I O N.

What I first find great Fault withal in his Lordship's Doctrine, and Defence of it, is, the the uncertain Use and Notion of that fundamental Term *Religion*; by which, I suppose, his Lordship does not mean any Thing, nor every Thing, but one certain Thing or other; yet he has so many Names for it, and Ways of expressing it, that one can fix it to nothing.

And since his Lordship insists so much upon Exemption for it, from the Magistrates Jurisdiction and Authority, he ought exactly to let him know what it is; and his Lordship is just as to this in Regularity of Method, being early careful to define Religion, in his Sermon, to be,

### 1. *Virtue and Charity.*

*Remark.*] But his Lordship sticks not to his Definition, but rambles into a great many other Names and Notions of it: So that whereas now one ought to think that *Virtue* and *Charity* is *Religion*, and nothing else is so; it does appear, that every thing else may be *Religion* as well as *Virtue* and *Charity*; and *Virtue* and *Charity* themselves, as it may happen, not so. And whereas one would imagine, that *Virtue* and *Charity* were the Things only, that the Magistrate was not authoritatively to meddle withal; it yet falls out, that he has to do with them, and not with abundance of other Things that are not them.

### 2. *Morality.*

2. *Morality.*

*Remark.*] After *Religion* has been defin'd to be *Virtue* and *Charity*, it may seem needless to say it is *Morality*; but his Lordship is sensible it would sound but oddly, quite to shut out the Magistrate from encouraging *Virtue* and *Charity*, which yet must be *all Religion*, has found out a Distinction, by the Help of which, *Virtue* and *Charity* shall both be, and not be, under his Jurisdiction: And now he has it; there are two Sorts of *Virtue* and *Charity*, a *false* and a *true*; one, that is *Virtue* and *Charity*; and the other, that is not so; the *false*, and that which is *not so*, the Magistrate may encourage and welcome; but if a *Man* practise *Virtue* and *Charity* upon a religious Principle, (p. 153.) *cave*, the Magistrate must not encourage them, (p. 228.) they are *Religion*. But so far as they are only call'd *Virtue* and *Charity*, but are not so, but only Shows and Names, without the Thing, empty Profession, Hypocrisy, outward Practices becoming human Nature, (p. 172.) or beneficial to humane Society, (p. 153.) they are left to the Regards and Encouragements of Magistrates. If they have moral Rectitude in them, flow from Principles of Obedience to Christ, let the Magistrate take Heed, if he give but a Cup of cold Water on that Score, verily he shall not lose his Reward; and what will become of him, if he gives a Place of two or three thousand a Year? If the material Acts of *Virtue* and *Charity* are to be rewarded by the Magistrate, for that Reason he may add Sanctions and Encouragements to the Reality of them; because, those Sanctions, at least, will produce him the outward Shows, Profession, and Behaviour, which is the End, it seems, of his Office; and, at the worst,

is

is an Attempt as of a Well-wisher to what is truly so. But if he give out, that doing over the Things so call'd, in Show, is all that he desires, he trains Men up by Institution to be Hypocrites under him.

*Quere*, Whether Parents, giving their Children this and that, to say Prayers, go to Church, &c. have not the Nature of Sanction, and may not be of ill Consequence, if not creeping from less to more?

### 3. *Faith supposed*, (p. 152.)

*Remark.*] His Lordship put in Mind, that *Faith* was wanting in his Definition of Religion; unwilling to patch and cobble it, after it was made; and as loath to lessen himself by confessing the Failing, thinks it the prudentest Way to tell us, 'tis suppos'd, (p. 152.) being St. James's Description, it cannot be supposed to be left out: And is not the Inference stronger the other Way? *Being left out, 'tis no Description of Religion.* Is it usual in Definition, to leave out the principal Term?

### 4. *Under the Belief of a Supreme Governor and Judge*, p. 145.

*Remark.*] That Religion and Irreligion might be set on equal Foot, (p. 165.) and that all Religions, of what Denomination soever, (p. 155.) might be equally encourag'd by the Magistrate, his Lordship takes care to give none any Advantage in his Definition of true Religion; so first, *Virtue and Charity*, or naturally moral Action, to which all Mankind have equal Title, must be the Whole of it. That *Faith* may make no Difference, that small



Business is left out ; and, if you will have it, why then 'tis supposed. That the Object should create no Inequality, it must be indefinite, and at large ; not *Christ*, not *the Father* ; tho' that's the very Term *St. James* confines to ; not so much as *the true God*, under any Attributes of essential determination ; but a *Supreme Governor and Judge*, no matter whom, or under what Characters apprehended ; and to crown the Business, *God* must be the Author of this religious levelling ; and *St. James* made to equal all the false and idolatrous Worships of the World, to the Christianity he, as an Apostle, was preaching and propagating ; but an Apostle, at least, is made the Cat's Foot, as often as some Folks find themselves, or Cause, to lie too hot.

Well, are these all the Claims of Exemption upon the Magistrate ? Alas, here is still a long After-reckoning, before he knows what to call his own.

#### 5. *The Worship of God.*

Remark.] *The Worship of God is so far only Religion*, his Lordship often tells us, as 'tis perform'd *in Spirit and Truth* ; to which all *outward Profession*, is oppos'd as contrary ; and all *Externals, Modes, Forms, &c.* his Lordship puts under formal Disclaim of being Religion, as Things which *God has put assunder* ; so these should fall, one would think, under the Magistrate's Jurisdiction, being neither *Virtue* nor *Charity*, nor *Religion*, but the contrary. Yet still, tho' the Magistrate has to do with every thing but *Religion*, and these are *not Religion*, yet he has nothing to do with them ; so he has neither Power in what is, nor what confessedly is not Religion. Encouraging the  
outward

outward Form and Profession of what is call'd *Virtue* and *Charity*, was allow'd him, which was something; but in the Externals of God's Worship, *those no Religion*, those Opposites to what is so; if they be of any particular Sort, he may not encourage, but if they are of no particular Kind, then he may do it, (p. 154.) But, in my Mind, the Magistrates encouraging Worship in general, which his Lordship allows is *truly Religion*, is more like exceeding the Bounds of his Office, than encouraging any particular outward Form of Worship, which is not Religion: And general Encouragement makes him an universal Transgressor; because, by it he is guilty of encouraging every particular Way. I do not see, indeed, how the Magistrate himself has any Right to be of any Religion, nor ought he in Conscience to be of any; since his Choice of any particular Form of divine Worship, is a bad Example, an indirect Sanction, and direct Encouragement to his Subjects to be of that; and the Postponed may complain of it, as partial Inclination; which will make as many Hypocrites as a Test Act, if that's an Argument; and none but an Atheist is truly qualify'd for a Magistrate, who has that true Indifference in him towards Forms of Worship, which God requires.

6. *Whatever belongs to Conscience, or Salvation.*

*Self Ans.*  
*C. I. S. VI.*

*Remark.*] Here we have got to a Claim of Exemption from civil Power, that Nobody knows the End of; there is no Matter so proper to civil Authority, that it cannot extend to. Who shall judge what relates to Conscience, or Salvation? And whether Pleas of Conscience, and relating to Salvation, are real, or Pretence? Shall the

Magistrate ? Then the Rights of Conscience are precarious : Shall every Man ? Then the Rights of the Magistrate are more so.

Well, but his Lordship tells us, that by *whatever relates to Conscience or Salvation* ; and by *all Points relating to the Favour and Displeasure of Almighty God*, it's equivalent. That he does not mean the religious Matter, upon which Conscience exercises itself, nor the outward Use of Means of Salvation ; but the internal State of Conscience, and the Nature and Quality of its Case, upon its last Tryal : So that whereas one would have thought his Lordship had been talking of the Matter of human Actions, civil and religious, and assigning it to its several Jurisdictions, *by relating to Conscience*, he means *Conscience itself* ; *by belonging to Salvation*, *Salvation itself* ; and the Terms, *whatever Affairs*, *all Points*, *Religion*, &c. bespeak no Variety of Matter, but all mean the same common moral Form of Action only. And now all his Lordship's Meaning is, *that we shall all be judg'd by Christ* ; *that no Man is absolutely condemned before he is try'd* ; *that sacerdotal Absolution is not judicial, but declaratory* ; *that ecclesiastical Censures, and Excommunications, &c. operate not simply and absolutely, nor in the next World*. But in this new Field, which his Lordship leads us into, he rashly runs into false Consequences. *Christ is Judge*, says the Scripture ; *shall judge*, &c. says the Creed ; but not content with what is written, *sole Judge*, says the Bishop of Bangor ; which neither one nor t'other says, or obliges him to say : For tho' it is true, that one is *Judge*, there is no Necessity he should be *sole Judge* ; nor does being *Judge*, make it impossible for him to refer his Subjects, in several Cases, to be judg'd by others without appeal.

Does



Does his being *supreme Judge*, bind him down to let no one into any Share with him in that Office? May not he invest others with what Degrees of judicial Authority he pleases, either as Coassessors to himself, or otherwise? Cannot he, by Promise, oblige himself so to do; and let Sentences pass, where himself has promis'd to be present, have their Weight with him? *Christ is sole Judge*, as to be consistent with his *Apostles sitting on twelve Thrones, judging the twelve Tribes of Israel*, Matt. 19. 28. So that the Saints shall judge the World, 1 Cor. 6. 2. Because *Christ is judge*, does it follow, that no Decisions of his Church, or Officers, shall affect the State of his Subjects, with regard to their being saved or damned (p. 28.) upon their Tryal? Does his being Judge, either one Way or t'other, determine the Nature of the Evidence, or the Form of his proceeding upon Tryal? Because, by *Christ's Sentence it is to be determin'd, whether a Person shall enjoy the Tokens of God's Favour or Displeasure*, (p. 33.) Does this determine on what Facts that Sentence shall be grounded? Does the Right of giving Sentence, hinder altogether the Moment and Influence of those Circumstances in giving it, to which he has given Men formal Notice, that he would have Regard, and bound himself by Promise to it.

*Christ is sole Judge*; is this any Reason why he may not appoint Methods, by which Men may, by the Acts of others, be more or less the Subjects of his Favour? Or why he may not have bound himself on Conditions, to be influenc'd in the Determination of their Condition? Cannot Things have some Degrees of Influence allow'd them, towards the Favour and Displeasure of God, but they must presently necessarily determine him as the sole Cause? Is there

there no *Alteration of a Man, with Respect to the Favour and Displeasure of God, by any thing that others can do to him?* Are Intercessions to God, thro' *Christ*, for the Forgiveness of Mens Sins, as insignificant for the Living, as for the Dead then? Is there no Virtue convey'd, in the Blessings of a Father to his Child? Stands he never the fairer for it in God's Sight? And are they never the worse, that lye under their Parents Curses? Are both these empty Wind, as to Effect on the Condition of those that are their Objects? Alas! does the *Peace of God, which passes all Understanding*, convey'd to a Congregation by the *Bishop of Bangor*, set them on never the better Terms with Heaven? Is this what his People are taught, that as to himself, it may, indeed, make some Alteration of his State in God's Eyes; but as to them, 'tis all one, whether he dismisses them with a God bless you, or a — I thought the *servent Prayers of Faith, by a righteous Man*, might not have been efficacious only to *save the Sick in Body*; but if they have committed Sins, they might the more, upon that Account be forgiven them, (*St. James 5. 15.*) Do such Prayers *avail much*, yet have no Influence to conciliate offended Heaven to a fruitful Soul, tho' officially and institutionally offer'd? The Power of the Keys then is evacuate, and the *Verily, I say unto you, whatsoever ye shall bind on Earth, shall be bound in Heaven, and whatsoever ye shall loose on Earth, shall be loosed in Heaven*; tho' Heaven's Ratification is represented as following (*shall*) and consequently produc'd by that on Earth.

By this Time the Reader must perceive that his Lordship has checquer'd Life so thick and uncertainly with religious Exemption, that the Magistrate cannot easily tread without falling foul

foul on some Right of Conscience, or Religion, or other; and what must perplex him most, whilst he is told he has nothing to do in Religion in particular, yet, by a general Encouragement, he must cherish all the particular Contradictions of it: These allow no Magistracy, those no Property, (*Art. 38.*) others, Conscience allows them not to wear Weapons and serve in Wars, (*Art. 37.*) These are bound in Conscience to preach up, what the others preach down; the Magistrate *must not oblige them to be silent against Conscience.* These irride *Christ*, those the *Holy Trinity*; the *Christian Easter*, the *Jewish Passover*, and the *Turkish Bayram*, are at once to be solemniz'd with equal Encouragement; and with *mutual Toleration*, *mutual Forbearance*, and *mutual Benevolence*, *Righteousness* and *Unrighteousness*, are to have good Fellowship; *Light* and *Darkness* a sweet *Communion*, *Christ* and *Belial* a loving *Concord*; and *Men Fellowship* with Devils. Fourscore and odd Religions, I think, are reckon'd to have been at once in this Nation, in *Oliver's Time*; but what's that to the *infinite Variety* that his Lordship would nobilitate his Majesty's Reign with the equal Patronage of?

7. *The Kingdom of Christ, viz. the Church invisible.*

*Remark.*] When his Lordship knows in himself, that all religious Imposition is in itself unlawful on the Imposer's Part; and that the Right of Judging what is properly Religion, is in the Imposed; and that a Right of Disobedience to such Imposition is equally in all Mankind; what need he confine the Application of his Doctrines to Christians? As if it were any way particular to them more than any other Religion of Mankind?

As



As if they had either more Right not to be commanded in Religion, than any other Sort of Men, or as if Civil Powers had less Right to oblige them? Why must *Christ* be put up as the Author to his Followers, of not obeying the Commands of human Authority, as if it were peculiar to his Kingdom more than *Mabomet's*? For if neither Magistrate, nor any one else, has Power in Religion, the Matter is over, and he has no Power, be the Religion what it will. For the Rights of Conscience are the same to all; and being King<sup>s</sup> in their own Kingdoms, is an Argument common to all Objects of divine Worship, as well as *Christ*, Idols as well as God; and his Lordship's Doctrine is as serviceable to any other Religion, as the Christian; since 'tis not the Rectitude of the Object to which the religious Exemption is due, but the Determination of Conscience towards it, be the Object what it will. And why must this Restraint be farther to the *invisible Church*, and to those who are truly and sincerely united to *Christ*, (*Serm. p. 17.*) What Amusement is this? As if there were any Difference as to these? Why should his Lordship be thought a Stickler for the Prerogative of *Christ*, more than any Idol of the World? Or pretend to stand for the Rights and Liberties of *Christ's* Subjects more than any other? If the Magistrate has no Right to establish or encourage in Religion, the Insincerity of Men lessens not their Right of Noncompliance: An Atheist has as good a Right to Nonconformity, as the most really Conscientious: And to what Purpose is it to be the *invisible Church*? Does Mens being Hypocrites give more Right to others to interpret *Christ's* Laws for them? All this is to make us believe, that it is the Cause of Christians, and good Christians only, that he is pleading

ing

ing, when 'tis a Heathen's as much. But by appropriating the Right and Duty of Non-obedience to religious Establishment, to the visible Church, and making Non-compliance with it, a kind of Note and Argument of true and sincere Union to *Christ*; he gives a secret Blow to Conformity, and a religious Character to the contrary.

### SINCERITY.

Pag. 95.) *A Man's Sincerity will wholly justify him before God, &c. Either a Man must be entitled to Heaven by the perfect Sincerity of his Choice, or none have a Title to it.*

P. 102.) *If the Perswasion of Men were not the Thing which justify'd them before God, &c.*

Remark.] That Men are justify'd by Faith, says St. Paul; after whom, by Faith alone, says our Church, (*Art. 11.*) is a most wholesome Doctrine; that we are justify'd by Works, says St. James, but that we are wholly justify'd before God, without either Faith in *Christ*, or Works, by Sincerity wholly, and a Perswasion, no matter of what, or however false in itself, the Thing we are perswaded of is, is new and wild Divinity. If natural Sincerity answer every Thing, Grace is needless, *Christ's* Merits and Sufferings superfluous, and all Revelation. Without these, as well as with them, Men might have made the best Choice they could. And if the Material Rectitude of Truth be not necessary, we had been as well without the Reformation, or Gospels themselves, as with them. This is adding more to Nature than ever was condemn'd for coming from *Bangor* heretofore. How will his Lordship reconcile his Doctrine of Sincerity with (*Art. 18.*)

## Of Moral Rectitude in Civil Laws.

✱ Pag. 235.) *I have not injured Truth or Justice, if I have divested the Magistrates Laws of moral Rectitude.*

Remark ] How far positive and reveal'd Religion may be within the Magistrates Province, may admit of Dispute: But *Morality* is not only all under him, but it is, indeed, the only Matter upon which his Office was instituted, to exercise itself; and as *Morality* is but another Name for natural Religion, so Civil Life and Behaviour is but another Name for *Morality*; and to say, that the Magistrate rules not Men as reasonable Creatures, as this Prelate does, (p. 235.) And but to suppose a Man being incapable of Religion, nor knowing any Law of God, (p. 229.) is the same as to suppose Men not Men but Beasts; and the Magistrate no better than a Dog-whipper: And to distinguish, as his Lordship often does, the Good of Society from all Regards to the Favour of God, from Religion, Virtue, and Morality, is to distinguish the Good of Society, from the Society's Good, from their whole, their only Good; and to talk like Persons, whose Intellects were under Misfortune: Or else is the vilest Reflection on the Honour of Magistracy, the Dignity of Society, and the Nature of Men, who under Government, are no better than so many dancing Bears, doing over Postures without Principle, tho' not without Intention. It is moral Principle only, that human Laws respect; it is that, and that only, that the Magistrate, thro' outward Acts, thro' Intention, and Will, indicating itself, that he intends either to reward or to punish, thro'



thro' which only he can come at the Knowledge of it, and demonstratively inferrs it. Mere animal Acts, such as those of bare Intention are, without moral Principle, are neither properly social Acts, nor human. Each indifferent Exercise of the locomotive Faculty, without ethical View, such as Yawning, Stretching, twirling a Straw, &c. are, tho' intended, yet because they flow not from moral Principle, but indifferent as to End and Origin, are no more human Acts, than Respiration, or the beating of the Pulse, or even than the Motions of Vegetation.

All the particular Laws of Communities, are but so many Determinations of the Law of Nature; the Moral I mean, out of which they are all traced, according to the Proportion of Knowledge that each Community has of that Law. By those to whom that original Law is best evident, thro' the Corruptions and Effacings of it by original Sin, the Deduction of Laws from it may happen to be less accurate and congruous: but to those that acknowledge the Divine Edition of it in the *Decalogue*, that is, the immediate Magazine of all their Laws; the Standard to whose Precepts, they are form'd with such strict Regard, that as those are no Laws in themselves, or intentionally, which are inconsistent with them; so hardly are they such, that are not to be resolv'd into some of those Precepts as their Ground. And tho' the Connexion, in some, may seem remote; yet, to those Fountains are they all at last reducible: And as they are Observances or Transgressions of these, Actions are rewarded or punish'd by the Magistrate; whose Right, and whose Authority so to do, lies in his Institution, by God, to that very End; to guard those Rules of Action, and conduct Men with an Eye to them,

and consistently with them. And Subjects ought  
 therefore to obey every Law, because it is a Piece  
 of some Precept of the moral Law, and for that  
 Reason only; and where the Relation and Con-  
 nexion of a Law to Morality does not appear to  
 them; yet even there, a Principle of Obedi-  
 ence, and which is, indeed, itself a Part of Mo-  
 rality, both natural and positive, supplies the  
 Place of moral Principle; so that each Act of  
 civil Life, is a proper Act of Morality and Re-  
 ligion, flowing from Conscience natural, as well  
 as positive: And an intentional Observer of the  
 Law, not from moral Principle, does not satisfy  
 the Law, nor answer the End of Government;  
 but eludes and breaks the Law he seems to keep,  
 and therefore only escapes, like other Criminals,  
 for want of Evidence. Could the Magistrate see  
 Immorality there, he would punish it in Prin-  
 ciple; but since he cannot do so, he is forc'd to  
 argue back upon it, and punish it in the Acts, by  
 which he infers it betraying itself, tho' lurking  
 behind, out of Sight. Where the Act itself  
 shows the immoral Principle, he troubles not  
 himself to enquire into the Will and Intention.  
 If a Man is catch'd in Bed, in the Act of Adul-  
 tery with another's Wife, the Law enquires not  
 whether it was *Chance-medly*; nor matters what  
 he intended by it, nor supposes *Malice prepense*,  
 because the Fact itself shows the Immorality.  
 Where the Immorality is not inferible from the  
 bare Act, unless the Intention appear; as where  
 there is Room for Accident, which makes no Dis-  
 covery of Principle without Intention; there the  
 Intention is enquir'd into, as Part of the Evidence  
 and Demonstration of the Immorality. In Pro-  
 portion to the Discoveries of the Degrees of which,  
 not according to the Damage sustain'd by the  
 Com-

Community, or the material Moment, or Quality, as to the Intention of the Act, Names are impos'd, and Punishment inflicted; as in several Cases of *killing and stealing*, which take their Aggravation often from habitual Depravation of Morals, without the particular Facts; and their Alleviation, not from being the best will'd and intended, but from practical Antimony: So that the Breach of one moral Law, is the Observance of another, or of that same. As when a Man steals Bread to preserve his Life, takes away another's Life to preserve his own; obeys not his Parents to obey God. What does his Lordship think of the *King's Proclamation to prevent Immorality and Prophaneness, and encourage Virtue*? Which he declares it *his indispensable Duty to*, in order to draw down the Blessing of God, &c. Is Immorality an unlawful and extraofficial Word? Does the King mean sham Virtue, Piety, &c. Do those draw down God's Blessing? Does not his being God's Minister and Vicegerent import his punishing what God would punish, his rewarding what God himself would reward? And would God reward, then, the material and hypocritical Act of Virtue, without Regard to Principle? Does he act in God's Stead, do as he would do, if he do so? Does he not do quite contrary, reward what God would punish, Appearance without Reality? Where is the political Import of enjoining the Observation of *Sunday*, if Regard to Religion, and the fourth Commandment, is took away? And what does he there punish, if not *Sin and Transgression of the Law of God, and properly Irreligion*? (p. 208.) What Nonsense (I must be so rude to say) is it to say, that *Principles have no immediate Regard to publick Good*, (p. 206.) is it not to say, the Fruit has no Relation to the Tree?

Do



Do we not know, that Kingdoms have been overturn'd, all manner of Havock and Devastation made elsewhere, and among our selves, by Anabaptists, Fifth Monarchy Men, &c. nay when himself tells us, that all the Confusions that ever have been, or are, arise from this one Principle *Authority, or Subjection of some to others in Religion*; and that his contrary Doctrine and Principle admitted, would immediately cure all, viz. that Principles are not proper Matter of human Laws, (p. 176.) That the Magistrate's being God's Minister, is so far from proving it his Duty, as a civil Magistrate, to be concern'd in true Religion, as such, that it proves the contrary, (p. 220.) viz. He is God's Minister, ergo, he has nothing to do in Religion. And the weighty Reason of this, is St. Paul's calling a Heathen Magistrate God's Minister; arguing from a Person to an Office. Several Popes and Bishops have been as great Heathens, may be, or Hereticks, as the Roman Magistrate; must therefore the Office of a Bishop have nothing to do with Religion. Nay, even Christ's Commands to obey the Magistrate, is but to perform those outward Actions which his Laws enjoin, (p. 209.) as Eye Servants, and Men pleasers, to be sure.

*Against Sanctions of this World in Religion.*

Part. 2. p. 152.) To apply worldly Rewards under pretense of promoting Practice, or Profession of Religion, is to All contrary to the Interests of true Religion.

P. 158.) — Tend naturally to make Men Hypocrites.

Remark.]

*Remark.*] I hope his Lordship does not speak experimentally, as to this natural Tendency of worldly Rewards to Hypocrisy. It might have been of Moment to have acquainted us how these naughty Sanctions have wrought with him. If his Lordship owns a *probatum est* of them in himself as to Hypocrisy, it would be an Argument not easily answer'd; but if his Lordship has buſtled thro' them with Sincerity; 'tis to be hop'd that others, by God's Grace, may do it as well as he.

P. 168.) — *The preventing the putting Worship and no Worship, Religion and no Religion, upon an equal Foot in this World, has infallibly this Effect, that all Religions are put on an equal Foot by it.*

*Remark.*] Then it does his Lordship's Buſineſs, and what would he have more?

And conſequently, the other Way, putting them on an equal Foot, muſt as infallibly put them on an unequal, and make a Difference: So that by his Lordship's Logick, he being ſincerely perſwaded of this, to gain his End, ought to encourage his Adverſaries Principles; which End, his own Principles defeat, whiſt his Opponents, otherwiſe perſwaded, ought to promote their own.

If Encouragements do hurt in Religion, for the ſame Reason Diſcouragements ought to do good, as his Lordship learnedly ſhows, that Chriſtianity has never throve ſince it has been encourag'd, (p. 165.) And never far'd well ſince the happy Times of Perſecution. That ſince God has been pleas'd to afflict it with the heavy Judgments of being on equal Foot with others, and encourag'd, it has never been well; and  
now

now therefore, were it discourag'd and persecuted, as it should be, we might once more hope to see primitive Times. *Truth would gain Ground, the Professors of this Religion would be sincere, — in Spirit and Truth, &c.* So that all that we have to hope for, to mend us, as far as I can find, is to sit down and pray for Persecution and Discouragements, as soon and great as pleases God.

The Church of *England*, therefore, has, we find, the worst of it; and Dissenters, and the infinite Variety of Species of Religions, whom he would pour in upon us into Offices, &c. have really the best on't, if they knew when they were well; and his Lordship, in his own sincere Opinion, is endeavouring to do them a great Wrong, by lessening the Causes of their Sincerity; which, were the Toleration itself gone, it would be still better for them, *they might be fewer Professors, but more sincere — in Spirit and Truth.*

P. 176.) — *The Office of the civil Magistrate, in its original Institution, respected the Good of human Society, as such only: — take away the Supposition of the good of Society, and — all Occasion for his Office ceases.*

Remark.] Whether Religion respects the Good of Society, I refer him to the Preamble to the King's Proclamation against Immorality, &c.

with P. 176.) *If it be the civil Magistrates Business to concern himself in Religion, — how came our Saviour to pass by this noble Method, &c.*

Remark.] 'Tis a pretty familiar Way with our Saviour, to ask his Reason why he did not this and t'other. However, here was no Occasion to  
new



new institute this Method. It was done before, and practis'd the World over; and 'tis enough, that *Christ* took nothing from the Magistrate, but let Things go as they had done, and confirm'd the Magistrates former Patent.

### *The Sacramental Test.*

P. 184.) To make the Celebration of the Lord's Supper, which was ordain'd and confin'd by our Lord himself to the Remembrance of his Death, to be the Instrument, of some particular Sort of Christians; is debasing the most sacred Thing in the World, into a political Tool, and Engine of State. *(as well as Atheists & Infidels.)*

P. 190.) To take the Sacrament, and turn it aside to any Purposes of this Life; is to turn it from its original Nature and Design.

— To carry on the little Ends and Purposes of this Life.

*Remark.* When his Lordship pleases, the Good of Society is ~~not a little End~~ But now, that, and the Preservation of a National Church and true Religion, are but *little Ends*.

How does Obligation to receive the Sacrament, turn it from its original Nature?

How is Obligation to receive it, a Bar to any Christians from it?

The Sacrament was, in its Institution, design'd a *Test*, a *Badge*, a *Tessera*, and letting all its original Purposes stand. How does making it farther serviceable, in doing that of which 'tis best capable, being a Note discreitive to a Christian Society, any Way tenert it?

Instead of debasing it, what greater Honour can a Society of Christians do it, than to think no Man fit to be trusted by them, who does not

H

receive



*Remark.*] First, *Religion* here must happen to be put for *outward Profession*; which his Lordship has prov'd not to be Religion at all, nor essential to it; and *thy*, and *true*, happen oddly, not to be Distinctives oppos'd to any thing, but to mean all Sorts of Religions whatsoever. And put together they make this scurvy Petition, that God would grant to all in Authority to maintain *his all Sorts whatsoever of true Religion*, so far as it is *truly not Religion*, which his Lordship consistently and heartily uses.

Thro his whole Defence, his Lordship comes not off with so very ill Decorum as here, 'tis not with flying Colours: But Assurance is a good Thing; and several Men would not have carry'd it off so, nor left their Friends to blush for them, whilst they strutted off unconcern'd.

P. 246. — *I hope, Religion is none of the Affairs of this World.*

*Remark.*] One would think so truly; however, I hope it is, tho' not so much as it should be.

P. 146.) *This World, and the Motives of it, are contrary to those of another, the one tending to Spirit and Truth, and Sincerity; and the other only to Profession, which itself alone is not Religion.*

*Remark.*] Profession is contrary to Spirit and Truth; so, to be sincere and profess together, are contrary Obligations, and inconsistent.

Profession alone, not Religion, Rom. 10. 9. *If thou shalt confess with thy Mouth the Lord Jesus, with the Mouth Confession is made to Salvation;* 1 John 4. *Whoso shall confess, &c.*



× Since Profession is not Religion, why may not the Magistrate encourage it?

*Acts of Uniformity.*

P. 263.) *How my Doctrines are destructive of the Legislative Power, does not appear, unless, to contradict one or two Acts of Parliament, be to destroy the Legislative Power.*

*Remark.] To deny the Legislative Authority in one or two Acts of Parliament, is to destroy it in all; for, by the same Right that one Act is deny'd, they all may; the Contradiction extends to all; and by that time each Man has contradicted his one or two, there will be few left.*

P. 164.) *The Passages produced, had not the least Original Relation to the Power of the State, or the Legislative Authority, expressly design'd against the Authority of the Church, (not of the State:) So that whatever my Opinion be of those Acts of Parliament, or whatever the Consequence of my Doctrine be, with Respect to them, yet I was so far from singling them out, that I did not think of them, to make them odious. If these worthy Persons see their Consequences to reach farther than I then thought of, even to the Prejudice of the Act of Uniformity, and the Articles of the Church of England; they might have done that Act, and those Articles, a greater Piece of Service, than to have left such a Charge upon them, without answering those Reasons I give for what I have advanc'd — for, to lay this Charge against them, which I never did, and to leave my Reasons standing in their full Force, without showing their Weakness, is much more effectually to single them out, to be render'd odious, than any thing which I have done or said.*

*Remark.]*

*Remark.]* First, the Case; his Lordship preaches against such Authority as *obliges to Unity of Profession, &c.* the Committee complain of it, as design'd against the Acts of Uniformity, and the Legislature establishing those Acts. His Lordship, to clear himself, says, he did not design the Passage against those Acts particularly, nor the State, or Legislature; but expressly against the Church. Well, so let it be.

But had my Lord any Mind to clear himself of the Charge, was not here the ready and Effectual Way to have done it at once, and have shamed the Committee, by declaring, he heartily approv'd of those Acts; that he thinks such religious Constitutions to be very good and lawful; that the Legislature, by making those Acts, have done nothing but what's right and Christian: Could he have a fairer Opportunity to clear himself from the Committee's Charge? Was he not put upon such a Declaration as this? But instead of this, he pleads not guilty, only as to this Passage: Tho' I have hit them, 'tis true, yet this Time, I protest, I shot not at the Parliament, and the Acts of Uniformity: Instead of saying he detests the Imputation, he abhors the Thing, comes off with a *whatever my Opinion be of these Acts of Parliament.* 'Tis much the near, to acquit himself of this Passage, and avow the Thing, and in the same Breath repeat it; for he acquiesces in the Passage reaching the Parliament, and those Acts in Consequence, *tho' farther than he thought of* when he preach'd; and is he sorry the Passage does so? Instead of this, he triumphs in it; dares the Committee to answer his Reasons; tells them, truly, if he had reflected on the Acts of Uniformity, or Articles, they should have vindicated them: As if Prosecutors, & instead

of proving the Facts, were to vindicate the Laws, and not take Notice of the Criminal, for breaking of them. Whatever Justice there might be in the Charge before, his Lordship has took care to make it good now.

P. 267.) My Lord condemns only such Authority as obliges Men, either by Profession or Silence, against their Consciences. Now, the Act of Uniformity (which is to be consider'd in its present Condition with the Act of Toleration) does not oblige any to Conformity, but those whose Consciences approve of it: And the Articles of the Church are only subscrib'd by Divines, who themselves profess to do it ex animo, and to be allow'd by their own Consciences to do this.

P. 268.) — It is my Judgment, that an Establishment, without this Liberty and Toleration, tho' at first of a Method of Worship, Government, and Discipline, very good and blameless in itself; yet would procure, and at last end in such a Peace, Stupidity, and Letbargy — that is, a Devastation, that consumes in Silence — more ignominious, desperate, — than a Devastation by Goths and Vandals — the greater Blessing of the two.

x P. 267.) — I have not said so much of the Pretension to such Authority (viz. to establish a truly good Church, without a Toleration) as it deserves.

Remark.] For the Sake of imaginary Consistency only with his Doctrines in these two Points, our Articles, and Church-Establishment is to be borne withal.

1<sup>st</sup>, Because it does not oblige Men to profess or be silent, against their Consciences.

2<sup>dly</sup>, Because of the Act of Toleration. But for these two Things, we might be in Danger of losing his Lordship, and quitting a Communion,

where



where such antichristian Abominations prevail ;  
and flying where Religion and Irreligion stood  
on equaler Foot

And since these are all the Establishments on  
Justification, I will endeavour to spoil these ;  
and in the Name of the *Acts of Uniformity*, and  
the *thirty nine Articles*, will take upon me to tell  
his Lordship, that they throw him back his tri-  
fling Reasons, and Arts of Reconcilement to his  
Doctrine, with the same Scorn he does their Au-  
thority ; and that they stand Buff against his  
Reasons, on their true and native Principles, and  
own,

1<sup>st</sup>, That they do, (and that it is their Design  
so to do) oblige Men to *Profession and Silence*, and  
this too against that Bugbear, which his Lord-  
ship so often holds out, and cries *Bob!* withal, to  
religious Geese, to frighten them from the esta-  
blish'd Communion, as he odiously words it.  
Thus, I say, they do, in that Sense, which his  
Lordship must mean, by what he calls, *obliging  
Men to Silence and Profession against their Conscien-  
ces*.

For 1<sup>st</sup>, his Lordship, by *obliging Men against Con-  
science*, cannot mean involuntarily and irresistably  
compelling Conscience simply and absolutely  
against its own Determinations, by any compul-  
sive Engines, outward Violences, putting a Ne-  
cessity upon it ; because his Lordship knows that  
is impossible, and naturally absurd to suppose.

2<sup>dly</sup>, His Lordship is also sensible, that 'tis not  
in the Power of Mankind to force any one either  
to *profess*, or *be silent*, against their Wills : So  
that neither *Conscience*, nor the *Acts* by which he  
speaks of it, as oblig'd to contradict itself, are  
simply compulsive to it.

Nor

Not 3dly, By obliging to profess, and be silent, against Conscience, can his Lordship mean Intention in the Community, to make Men to do so, as any Part of its View, as if that were what the Law would have; because, on the Contrary, Violations of Conscience are so far from being agreeable to the Law or Law-givers Will and Design, or Mens professing under that Formality, viz. against Conscience, the End of the Obligation to them. That the Presumption that Men would not profess against their Consciences is the Ground of the Law; which if Men do, the Law is frustrated and eluded, and the Community disappointed; and the Legislature use all manner of Precautions to prevent such Profession against Conscience, and not to have such Profession accepted, and go in discharge of Profession, by making its not being so one of the Conditions of it: So that the Law is so far from designing to make Men violate their Consciences, or make insincere and sinful Professions, that the Obligation is built on supposing the contrary. So that all the Noise against the Acts of Uniformity, and 39 Articles, obliging Men to profess, and be silent, against their Consciences, comes all to this at last, (*Act. of Uniform. 14 Carol. 2.*) that in Regard that nothing conduceth more to the settling the Peace of this Nation, (which is desir'd of all good Men) nor to the Honour of our Religion, and Propagation thereof, than an universal Agreement in the publick Worship of Almighty God; and to the Intent that every Person within this Realm may certainly know the Rule to which he is to conform in publick Worship, &c. The Legislature, under this Conviction of Conscience, that Uniformity is for the publick Good, have acted pursuantly to that Conviction to bring it about; in that Way of Authority, which  
is

is their proper Way of Action, exerted with all the Tenderneſs and Moderation of Enforcement, that a Supremacy, to maintain its Character, can well deſcend to. The whole Laity have their private Conduct in Religion left free to themſelves; the Matter and Manner of their Worſhip is their own Choice; their own Opinions and Sentiments they may enjoy without Exquiſition or Inquiſition: All the Legiſlature requires of them is, the Uſe of occasional Offices, compos'd with all the Purity, as well as Innocence, not to give Offence, (which is conſiſtent with common Decency) and to join, on ſolemn Times, in Prayers that relate to the common Bleſſings of Mankind. If they reſuſe to do this, as ſmall an Acknowledgment as can well make Men ſenſible they act diſagreeably to the Powers of their Country is appointed; which yet has hardly ever been exacted, but where inſolent Behaviour has put the Nation in a Paſſion, as it were, or where Party Exaſperation has paſt for the Eſta- bliſhment's ſettled Spirit. All the other penal Sanctions are merely deſenſive, what the Law of Self-preservation gives each Body a Right to, viz. to repel Aggreſſion: If Men fall upon the Conſtitution with indecent Reflection, *derogate from, deprave, or deſpiſe* it in *open Words* to vindicate itſelf: And is not this agreeable to his Lordſhip's darling Principle? If no Man is oblig'd to be ſilent againſt his Conſcience, is the Legiſlature oblig'd to be ſo? And muſt not they tell the Nation their Minds? Has each private Man a Right to profeſs, according to his Conſcience, and act according to that Profeſſion, tho' in Contradiction to the Laws of his Country; and have not the Law-givers the ſame Right, becauſe they



are so? And because the Magistrate and the Christian are so one, that the Exercise of this their Right carries Obligation in it, and affects others; must they loose and forgo it, and lay down the Christian to play the Magistrate? The Right and Duty of professing according to Conscience must follow Men thro' all Capacities, and is the same to all Capacities; and such Profession having greater Influence, as it makes the Duty more momentous, so adds to the Obligation to exercise it; and if the Right of professing, and not being silent, is in the Legislature; the Exercise of it in them, must so far affect it in the Members, as to lay them under Obligation of not exercising it, nor can it be equally in both.

As to the Clergy, the Obligation to profess, and be silent, is impos'd with more Rigour: But can any one say he is oblig'd to profess, and be silent, against his Conscience, by being oblig'd, as a Clergyman, under several Forms, to testify his Assent to the Liturgy and Articles? When he is under no Obligation to be a Clergyman, from whom such Silence and Profession only is requir'd; when he knows before-hand, on what Terms the Community will allow him to act as such. Has not the Kingdom Right to institute Methods of Exploration, to assure itself, as well as it can, that those whom it lets into Offices of Influence in Church or State, are the Men it takes them for, and to make them tell who they are in Points she thinks of the greatest Concern? May it not resolve to trust no one whosoever, who will not declare himself to Satisfaction in what it judges essential to its Being? Which, if any think not fit to do, he is welcome; but the  
Society

Society begs his Pardon, as to trusting itself in his Hands. This demanded Assent from the Clergy to the doctrinal and practical Essentials of the religious Constitution which they desire to be the Administrators of, is the roaring Sin of obliging Men against their Consciences to profess : This is what his Lordship kindly compares to the *bloody Inquisition*, (p. 287.) And when Men have abus'd the Establishment, by giving insincere Assents, they are not to blame, good Men, not they : But the cursed Constitution is in Fault, that made them do it, and violate their Consciences. Much as if one should say, 'tis not the poor Highway-Mens Fault, that they rob ; but those Rogues who unlawfully carry Money in their Pockets, which there is no Way to come at, without professing against Conscience to rob.

What his Lordship is pleas'd to think softens the Obligation upon Conscience, as to the Assent to the Articles, viz. That it is to be *ex animo*, (p. 267.) really is that which intends it most ; for whether *ex animo* means willingly, as his Lordship seems to take it, yet it relates not to the Obligation, but is a Qualification of the Discharge : For whether a Man is willing or not willing, is all one to the Law, that no less insists on the Thing, nor remits one whit of the Imposition on that Consideration ; or whether *ex animo* mean unfeignedly, with real and moral Assent of Soul to the Matter, and that it is agreeable to Conscience, 'tis so far from a Relaxation of the Obligation on Conscience, that 'tis design'd to put all the Force imaginable upon it : For, without this, the material Act might pass in Discharge of the Obligation ; but this makes it

I 2

inevitably

inevitably touch Conscience, and puts it upon its Tryal; so that what his Lordship unfortunately vindicates the Law from obliging against Conscience by, is indeed the very Thing that offers at what is most like it.

What, 2dly, makes the Acts of Uniformity lawful, that is consistent to the Bishop of Bangor's Cause, is, their *being consider'd in their present Condition with the Act of Toleration*; without which, the best Establishment, tho' of Truth itself, we have heard, is stark naught.

*Remark.*] Then, from the Reformation to the Toleration Act, the Constitution has been *wicked, unlawful, worse than a Devastation* by Goths and Vandals. This certainly is the pleasantest Way of justifying the Acts of Uniformity that ever was thought of: The Acts of Uniformity are the same they were, tho' their Execution is, in part, suspended; and supposing they were unlawful, no Abatement of their Force, in Whole, or in Part, would make them otherwise; and saying the Toleration makes them lawful, is like proving a Man is a very honest Gentleman, when his Hands are ty'd. 'Tis well, it seems, for the Acts of Uniformity, then, that they can claim the Benefit of Toleration. This is one End of making the Act of Toleration, that never was dream'd of 'till now; that it was not granted from charitable Regard to tender Consciences; but from Self-Ends, to justify the Acts of Uniformity; and 'tis the Variety of Meeting-houses that justify the Church. But this Act of Toleration, after all, is as inconsistent with his Lordship's Doctrine, as the Acts of Uniformity themselves;



themselves; first, because 'tis an Act of Toleration granted, which puts the Liberty of Conscience upon a wrong Foot, making it not a Right due to Conscience, but a civil Concession from the Legislature. To make it consistent with his Lordship's Cause, instead of an Act of Toleration, it should be an Act of formal Resignation, Disclaim, and Renunciation, of any Pretence of Right in the Legislature to religious Sanction, or Encouragement or Discouragement of any particular Sort of Worship; or the Legislature are a Pack of as vile Usurpers still upon *Christ's Kingdom* as ever they were.

2dly, Because of its Limitations; for a Toleration with such, is still only a looser Establishment, and Confinement to many Forms of Worship, the same as to one.

3dly, The Term Toleration itself is of scandalous Import, on the Part of the Tolerated, implying neither the Liberty itself to be right, but of Grace in the Legislature; nor the Things tolerated to be right, but odd and uncreditable kind of Things, just to be borne and dispens'd with, and that's all; but his Lordship makes hard Shifts to live under a wicked Establishment with a tolerable good Conscience.

#### *The Ecclesiastical Supremacy.*

P. 258, 259.) *I do not see but that a Man may receive a Trust, or may undertake to exercise an Office, in which he is ty'd up by Methods already agreed upon, and oblig'd to a Conduct contrary to the Interests of true Religion, in the Sense often explain'd by me.*

— *When*

— *When he is an Instrument only of administering something which he has no Right of himself to alter, and which is, in its Tendency, only of bazardous Consequence to Virtue.*

*I did publickly, many Years ago, declare my Sentiments against making such Acts — I do still totally disapprove them, and think them contrary to the Interests of true Religion.*

*I maintain it to be lawful for any one to take upon him a Trust, and to perform it in the best Manner possible of executing such Laws as these, which neither he alone made, nor can unmake.*

*Remark.]* 1. I do not mind that his Lordship ever calls the King's Ecclesiastical Supremacy by that Name, from which he seems conscientiously to abstain; but the Supremacy, or Royal Supremacy: Yet, because he would carry fair with the civil  
 X Power, he is pleas'd to call their Acts of Uniformity, Church-Authority, (p. 270, &c.)

2. In the Passages above, his Majesty is mightily oblig'd to his Lordship, for taking a great deal of Pains with his Conscience, to acquit it from the Guilt of holding and exercising his Ecclesiastical Supremacy; and tho' his Lordship's Excuses for it be but so so, yet his Kindness is never the less, since they are the best he could get; and are like to serve, 'till his Majesty can be prevail'd on to quit his Right and Title to that iniquitous Thing.

4 / Tho' his Majesty is no Admirer of Auricular Confession, yet, because his Lordship would not dare,

dare, to be sure, without good Authority and Commission, to represent him to his Subjects, as he here does, uneasy under the Burthen of his religious Supremacy, which he holds, because he cannot help it, keeps, because he cannot part with it, and makes the best of a bad Market, *by performing it in the best Manner possible, of executing such Laws, which he neither alone made, nor can unmake*; I have nothing to say to the Truth of that Part of the Story.

But I know no Authority his Lordship has, to compare to, and call the great Prerogative of the Crown, *a wicked Trust*, which he that has, is oblig'd to a *Conduct, contrary to the Interests of true Religion, in its Tendency of hazardous Consequence to Virtue*; and to reflect on the Laws of his Country and Country-men, as scandalously forcing upon their Prince's Tenures of Right, contrary to Religion and the common Rights of Mankind.

Let me observe, whilst his Lordship makes lame Excuses for his Majesty, he forgets to make some for himself, so often swearing he approv'd and would maintain this Trust, as bad as it is.

P. 170.) — *The unavoidable Effect of the Magistrates interposing in this Case (Religion) is this, that to every Magistrate, that is God's Worship, which — he esteems so, &c. how beneficial in the Event this is, has been, will be, to true Religion — Every one may judge.*

Remark.] His Lordship begins his Reformation in the wrong Place: There is but one Corner of the



the Word, comparitively, where Christianity is profest; a little Corner, again, of this Corner, where we think our selves happy in having it profess'd in the greatest Purity; and here his Lordship must needs begin his religious Levelling; and we must begin setting every Nation's Religion on equal Foot with our own, whilst they are far from letting ours be so with them. His Lordship should have gone Abroad first, and perswaded the World, that more wants it to come into his Scheme; and then have told us his Story, and we might have said something to him; but as it is, 'tis perswading some poor simple Man or two, to let their Lands and Goods lie common, to be eat out by others, whilst others fence against him, and secure their Enclosures.

P. 265 ) — *I intended no indecent Language against any Person upon Earth; so I hope 'tis no Crime, nor Offence against Principles, which can neither take nor give Affronts, to charge them, &c.*

*Remark.]* Tho' Principles, especially good ones, cannot take Affronts; yet, I hope, they will not want Friends to stand by them, against those who make Helplessness a Reason of falling upon them.

P. 290.) *Decency and Order.*

*Remark.]* His Lordship first makes St. Paul ✓ speak of *Decency and Order*, as a *small Thing*, 2dly, Tho' the Apostle's Words be, let *all Things* be done, yet his Lordship will have it restrain'd to ✓ one Thing only, that is, Christians not interrupting

ing one another in their Assemblies, in their Preaching and Teaching, so as not to be a Scogan's Court. This, I think, deserves Censure.

*Confusion.*

P. 289, 290.) — Christ guards against no external Confusion, which is the Effect of the Integrity and Sincerity of his Subjects — He delights in no external Order, but what is entirely consistent with the Freedom of his Subjects. — He who pleads for no external Confusion, but what Christ has been pleas'd to permit and allow in his Church, &c.

*Remark.*] This Defence of Confusion, like the Beauties of the Chaos, I mention, because 'tis a Subject in itself so extraordinary; and should have been pleas'd with the Fancy of it, had not his Lordship said, that Christ does not guard against all Sorts of it, but permits and allows it under some Considerations, which is too shocking.

*Authority.*

P. 312. — Authority is the greatest and most implacable Enemy to Truth and Argument that ever this World furnished out: It was Authority, &c. It was Authority, &c.

*Remark.*] This, which I call his Lordship's Rant against Authority, is fit to be bound up with the Declamations of Libanius, or some such Sophister, on the wrong Side of the Question.

Authority, according to his Lordship, is the Devil and all his Works, original Sin, and every thing

✓ *thing else that is bad*, which are fairly acquitted from having had any Hand in all the Idolatry and Wickedness that ever o'erspread the World, and *Authority* alone is charg'd with it all; nay, it is well it was not *Authority* made *Adam* fall, and the Devil himself.

But is it not strange now, when *Authority* had done all this Mischief that ever was in the World, that St. *Paul* accounting for it, takes no Notice of *Authority*, but charges it on *Wisdom*, that Men knew not God, 1 Cor. 1. 21. and by not being thankful, but vain in their Imaginations; all that I can say, if *Authority* cannot vindicate itself, let it be abused on.

P. 122.) — *My Doctrines* — are the very Foundation upon which it (the Church of England) stands: That if they be not true, it could never have had any Right, so much as to have Being.

Remark.] My Lord is so often at this Romantic Vaunt, that I will once again observe in answer to it,

- ✓ 1. That without a Religious Supremacy, (which his Lordship's Doctrine is the Contradiction to) a National Reformation, unless by downright Miracle, is impracticable and impossible.
- ✕ 2. That our Reformation in particular, was, under God, effected by the Royal Ecclesiastical Supremacy only.
3. That the Principles, upon which our Reformers proceeded, were,

First



*First*, That each independent Community of Mankind had a Right within itself to choose their own Religion.

*Secondly*, That the Exercise of this Right was lodg'd in the Head, or supreme Power, of each Community proper to itself, to whom the Conduct and Establishment of that Religion belong'd, and consequently, that neither *the Pope*, who had usurp'd and exercis'd this Right, nor any *Foreign Prince, Person, or Potentate*, had, or ought to have, any Power, Superiority, Prebeminence, or Authority, spiritual or ecclesiastical, within this Realm.

*Thirdly*, That every Man ought to be of the Religion prescrib'd and establish'd in his Coun-<sup>x</sup>try, and conform himself to the Mode of Divine Worship, order'd by his natural Head and Supreme. That this is the general and fundamental Rule, to which all contrary Behaviour has the Nature of Dispensation, and stands as accidental Exception, which nothing but the plain and positively reveal'd Will of God can justify in private Members; and consequently, that reveal'd Religion and Christianity is so far only, not absolutely, under the chief Magistrate, as it is not natural but positive, and withdrawn from him by its Offices and Administration, being by Commission put into other Hands.

*Fourthly*, That we hear nothing against religious Superiority, Supremacy, Sanction, Establishment, &c. from our Reformers, as the Reason of shaking off the Pope's Yoke; but only, that he had nothing to do here; he was not that Superior, and Supreme, to whose Authority the People of this

Kingdom ow'd any Subjection; and accordingly, when they renounc'd his Supremacy, they did not let it drop, or suppress it, or re-distribute it to every Man his own; nor declar'd, (as now was the Time for it) that every Man, under *Christ*, was his own Lord and Master in Religion; nor pretended the Pope's having exercis'd that Power, was an Usurpation on the Peoples either *Gospel Liberty*, or *natural Rights*, but upon the King's Prerogative; and with one continu'd Act, as they took it from the Pope, so they re-annex'd it to the Crown unalter'd. Nor in all their Vindications, do we meet with any such Language as his Lordship's, of all *Christ's Subjects being equal*, the *Magistrate having no Right to establish or encourage Religion, &c.* and all this *stuff unknown to them*; but if Cavils of that Kind were thrown at them by the Papists, they threw them back as Lye and Calumny; and had his Lordship liv'd with those good Men, our Reformers, under whose Wing he so often runs for Shelter, as his Vouchers, they would have answer'd his Defence with an Indictment of High-Treason; and left him, perhaps shorter by the Head, to be en-roll'd amongst Popish Martyrs, for less than what he has said against the King's religious Supremacy.

How fair and just his Lordship's Argument and Conclusion are, (p.271.) who can't see? Where he would fain have us believe it was his *Doctrine that gave Right to our Reformation to be*; which Contradiction to, must have prevented; because, the same Duty of Subjection, the same Obligation to *Profession and Silence*, which now lies upon the Members of the Community from the Establishment,

blishment, did lie then upon the Reformers themselves, from the Papal Authority ; and is this a Parallel, or the Case any thing like ? For admitting the ministerial Powers were in themselves of equal Authority with the Laity, then under Popery, as now ; yet, was there the same Regularity of Subordination of them, to justify and enforce their local Exercise then, as now ? Had the Pope the same Right to empower a Bishop to act as such, and exercise the Authorities of his Office in a certain District among his Subjects, as the King ? Or had the Subjects the same Obligation to allow that such Officer, (tho' of regular Character) had a Right to their particular Subordination to him ? Had the Pope as good a Right to impose a Form of Worship on *Englishmen*, as their King and themselves in social Capacity ? Had Popery ever that Establishment by Law which the Church of *England* now has ? Which his Lordship weakly supposes (*p.* 334.) the Reformers were under no Obligation under Popery, either to *profess*, or be *silent*, because the Authority pretended was Usurpation, and the Imposition, that of Error and Superstition ; and if the King, Parliament, Ecclesiastical Powers now imposing, are Usurpers, if what's impos'd be equally Error and Superstition, as under Popery, then his Argument is good, and his Consequence ; otherwise he argues thus, we ought not to pay *Peter Pence*, ergo, not Taxes and Church-Rates impos'd by Parliament ; the Pope had no Right to impose his Mass and Trumpery upon us, therefore the Peoples natural Head, and lawful Religious Superiors, ought not to prescribe any Form of publick Worship.

*Infallibility.*



*Infallibility.*

P. 107.) *For my self I will never put my Salvation upon being certainly in the Right, 'till I am certain of my own Infallibility.*

P. 95.) *Either a Man may be secure of God's Favour, without being absolutely certain of the Goodness of his Choice; or else none can be secure of it upon Earth, because none can be infallibly or absolutely certain, without the Possibility of being mistaken.*

*Remark.] Then his Lordship's Confidence ends all at last in Uncertainty from him. This is below Mr. Chillingworth again, who as inconsistently with himself as with our other Divines before him; yet, at worst, allows moral Certainty for the Ground of Christian Faith.*

That Christianity in several Things agreed with Platonism has been observ'd, and bent by some of its Philosophical Professors towards the Academy; but that it allow'd an universal Ephecticism, I never heard 'till now, or that Wavering and Fluctation was a Property of Faith: And I will take upon me to tell his Lordship, that he is on better Terms, as to Certainty, as to something, than he imagines; and God has took Care for him, that so far as he is a Member of the Catholick Church, he is at no Uncertainty at all, but has his Share of *Infallibility* itself; and I will contend with his Lordship to the last, that he is certain, beyond Demonstration certain, nay, *infallibly* certain, as every other true Believer is, that *Jesus is the Messiah, the Son of God*; that  
there

there are three Divine Persons, *the Father, the Son, and the Holy Ghost in the Godhead*; that *the Scriptures are God's Word and Will*: In these Things I will not believe, tho' his Lordship tells me so again and again, that his Lordship is uncertain; because I do believe that God is true, and his Lordship a true Christian. But beyond this, where *Christ* has left his Body and Members without absolute Promise of Rectitude, to the Direction of their own fallible Faculties only; there, since it is his Lordship's Pleasure, he may be as uncertain, even in his own *infinitely important Doctrine*, as he thinks fit; to's'd like an empty Vessel on the Waves without Anchor, or other Determination than that of the Winds, or Views of some golden *Eutopia* of religious Equality.

F I N I S.



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F I N I S





